

MEXICAN LETTERS.

IN TWO VOLUMES.

V O L. I.

MEXICAN LETTERS

THE TWO VOLUMES

IN ONE VOLUME

MEXICAN LETTERS.

Containing Humorous and Satirical

OBSERVATIONS

ON THE

MANNERS, CUSTOMS, RELIGION,
and POLICY

OF THE

ENGLISH, FRENCH, SPANIARDS,
and AMERICANS,

Interpersed with a great Variety of

Interesting and entertaining ANECDOTES,

ILLUSTRATED BY

Moral and other suitable REFLECTIONS.

Compiled from ORIGINAL LETTERS.

IN TWO VOLUMES.

VOL. I.

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MDCCLXXIII.

MEXICAN LETTERS

Containing History and Statistics

OF THE

OF THE

AMERICAN GUANO COLLECTION

AND

OF THE

THE AMERICAN GUANO COLLECTION

AND

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VOL. I

THE AMERICAN GUANO COLLECTION

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E R R A T A.

PAGE 22, Line 11, *for* Guatimozen, *read* Guatimozin. P. 30, l. 20, *for* were *read* was. P. 54, l. 17, *for* are, *read* were. P. 59, l. 13, *for* purchafed, *read* redeemed. *Ibid.* l. 13, *dele* the words *some of*. P. 89, l. 16, *for* them can, *read* the mean. P. 96, l. 24, *for* his master's houfe, *read* his manfion houfe. P. 107, l. 2, *for* Mago-fin, *read* Magatzin. P. 111, l. 4, *for* hand in-
 ftruments, *read* facred instruments. *Ibid.* l. 23, *for* is not one, *read* is any one. P. 134, l. 2, *for* hafte, *read* haften. P. 147, l. 23, *read* About 2 month after, &c. P. 148, l. 23, at the end, *for* only not to, *read* not omit to. P. 162, l. 19, *for* ordered, *read* furrendered. P. 168, l. 18, *for* in-
 treating, *read* intreats. *Ibid.* l. 25, *for* the *for* fake, *read* *for* the fake. P. 181, l. 9, *for* Xicatiqua, *read* Xicataqua. *Ibid.* l. 10, (in the date) *for* Tunis, *read* Yucatan. P. 190, l. 14, and 19, *for* farquir, *read* faquir. P. 202, l. 14, *for* to, *read* in. P. 207, l. 9, *for* poffeffion, *read* paffion. P. 207, l. 3, *for* our, *read* your. P. 227, l. 6, *for* alledg: ed, *read* abridged. P. 232, l. 6, *for* Abra, *read* Zoa. P. 238, l. 18, *for* him, *read* them. P. 340, l. 18, *dele* both.

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[illegible]

P R E F A C E

serious having that was through the

Whole, made the work **THE**

thy of Notice, and determined me,

after years of delay, to publish the **P R E F A C E.**

in whole possession they were, to

THE following Letters are collected from certain Ori-

ginal Papers, which fell into my

Hands at a Time when I was every

where searching out Materials for

compiling *A History of the British*

Empire in America.—The Style and

Manner of them, and the Vein of

ii P R E F A C E.

serious Satire that runs through the Whole, made me think them worthy of Notice, and determined me, after Leave obtained of the Person in whose Possession they were, to present a corrected Edition of them to the Public.

ALL the Merit I pretend to claim (if any be in the Performance) is that of having been at the Pains to collect and methodise the Letters, according to their proper Arrangement,

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to transcribe, in many Places, a torn and blotted Manuscript, and, sometimes to alter the Style, and supply the Defects arising from the Hurry in which it appeared to have been written.

ON this Account it is consequently to be noticed, that the Reflexions, Observations, and Opinions contained in these Volumes, are not to be attributed to the Editor, who, though he ushers the Embryo-Work to the Light, is by no Means answerable for its Constitution and Complexion,—

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plexion. — Having presented it here in the best Dress it is capable of, it is left to the Public to decide what share of Merit it possesses.

AND indeed I have not thought proper, in a single Instance, to alter or suppress the true Meaning of the Original; but have suffered the Remarks to stand as I found them, as well where they turned upon the Vices and Follies of our own Countrymen, as where they were levelled at those of neighbouring Nations. —

P R E F A C E. v

Nations. — In Regard of Politics, it may, perhaps, be pleasant enough to observe the different Sentiments of the Letter Writers, in those Matters, from such as are the more prevailing ones amongst the Europeans. — As to Religion, if Opinions, which some Men hold sacred, appear to be made too free with, and others substituted, which may not meet with the Approbation of the Reader, he must consider that they are Mexicans who thus offend, and not bring any charge of Levity or Profaneness against the Editor.

PREJUDICES

It

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It has ever been my Maxim, That
no Sects in Religion, nor Parties in
Politics, should be censured, merely
as such, while they keep themselves
within the Bounds of Decorum, and
think and act charitably with Regard
to their Neighbours;—it is when
they transgress this Rule, that these
become a just Subject for Satire and
Reproof; and when they make War
upon others, they have surely no
Occasion to complain, if, in their
turn, they find themselves attacked.

PREJUDICES

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PREJUDICES are, perhaps, but too natural to the Mind of Man; — an extensive Acquaintance with the various Manners of Mankind through all the World conduces greatly to eradicate them, and to introduce that noble Freedom of Thought which does Honour to Human Nature, and which it is ever the Part of weak and narrow Minds to hold in light Estimation.

It should be the Boast of a wise Man to despise Nothing that he is not well acquainted

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acquainted with; and to attend to the Voice of Truth, though it should come from the Mouth of an Infidel or an Enemy. — We should avoid that dangerous Error, of thinking too highly either of ourselves, our Friends, or our Country. We are all the Offspring of one Almighty Father, and should never be ashamed of taking Instruction from our Brethren.

To such as approve this rational Mode of Thinking, I presume, a sufficient Apology has been made for this

P R E F A C E. is

this Work: to those of a contrary Opinion, it may, perhaps, be needless to offer any. — And as the Editor intended not an Offence, but rather a Benefit to Society, by committing these Sheets to the Press, he modestly hopes to escape Censure, while he is not over greedy of Applause.

Mexican

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Mexican

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Mexican Letters.

LETTER I.

AMEXIS to ZAMOR at Mexico.

NO, dearest Zamor! no, my beloved friend! it is not that I have lost sight of liberty, it is not that I have forgotten my country; the Spaniards indeed are cruel, and I continue to hate them; but I cannot hate Alonzo; I cannot detest my benefactor. I am assured that wast thou present thy most rigid virtue could not condemn me; did I say *condemn*? Nay rather, if I know thee aright, thou wouldst applaud my conduct. Reflect but a moment on

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B

my

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my condition, though miserable beyond
expreſſion, in the boſom of my country.
It was then this noble friend relieved me;
it was then that he took me under his
protection: ever ſince I have experienced
his friendſhip, and I cannot but repay
him with gratitude. Alonzo was not
born in Spain, he is a native of this
country, and drew his firſt breath in Pa-
nama; his parents indeed were Spaniards,
but they were not cruel ones, they never
carried deſtroy through Mexico, nor
imbru'd their hands in the innocent
blood of the ſervants of the ſun. But
thou ſayeſt he is a chriſtian. I am no
apostat; yet let me tell thee, Zamor!
that if all the chriſtians behaved like
him; if ſuch were their purity of life, our
countrymen would now worſhip them,
as once they did the firſt Spaniards that
croſſed the great deep, and unhappily
ſubverted the ancient empire of our fa-
thers: but the Spaniards are far from
being ſo: they are ſavages, Zamor; who,
while

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while they boast of their religion, are strangers to the common laws of humanity. My soul abominates them: nor can Alonzo himself defend them. Yet, wouldest thou believe it? I am going amongst these savages. Soon, very soon, shall I embark with my European friend for Spain. Yes, Zamor! I am content to quit my country, and my friends, I leave even thee; but, I trust, not for ever. I shall seek for Zulima through the climates of the east. Canst thou think her image is yet effaced from my mind? No! forty moons have not been sufficient to effect that purpose: as many thousands, were my life lengthened out to such a duration, would not see it accomplished.

BUT dost thou not wonder, Zamor, at my resolution to wander through unknown regions, among the inhospitable christians, the acknowledged enemies of us and of our gods. Hast thou not heard my friend, how one of our empe-

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rors, many hundred moons before the arrival of the Spaniards, had resolved to take a journey through the vast regions of Mexico, amongst all his tributary caciques, to learn what was useful among the customs of each of them, and to administer justice the more impartially at his return ;—he died before the project was ripe, and his successor refused to set out upon such a travel. A kinsman of his, however, descended from Quezalcoal, journeyed through many and various countries, and, returning, settled at last at Tlascala, where he assisted in establishing that government, which the great destroyer Cortez found flourishing there at his arrival.

“ BUT what signifies this (thou wilt
“ say) to us, who can no longer have any
“ such designs since the destruction of
“ our country and government ?” I tell
thee, Zamor, there are, at this day, many
settlements of our natives, and those of
the

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the extended empire of Peru, who have fled from the cruelty of the Spaniards, and live quietly among the lakes and mountains. Thinkest thou it is impossible for us to draw together a number of these, and to lead them as the shepherd doth his sheep to fresher pastures and seats of undisturbed repose? Visiliputli and the ever-during sun are my witnesses that I labour yet for the good of the poor remains of Mexicans, ruined and undone as they appear. I have heard that in the southern countries, some of our Americans yet subsist under a free government: perhaps it is our own fault that we do not the same.

“ALAS!” thou sayest, “this is but flattering thyself, and reconciling thy private inclinations to the public good.” Yet, Zamor, every power is witness to my good intentions; if I fail it will be in a glorious cause, and no man can be injured by the miscarriage.

B 3

I have

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I have learned much by my conversation with the Europeans, but I hope I shall never learn their vices; yet insincerity is the greatest of them; and I may soon be reduced to practise it. Indeed, my friend, our countrymen are good men; but they are shallow philosophers. I could say much more, but I fear thou art already led to deem me an apostate. I will therefore break off here. I conjure thee to remember our friendship, and let me hear from thee (if possible) before I quit our American shores.

From Panama.

LET.

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LETTER II.

ZAMOR to AMEXIS at PANAMA.

CANST thou forgive me, Amexis? Still I fear thou art led astray by the artifices of Christians, still I think there is danger in thy resolves. Thirty moons have passed since last I saw thee. Art thou not an altered man? What is Alonzo or what are the Spaniards to thy countrymen? If thou hast received favours from the unbelievers, think not but they have their designs in conferring them.

WHAT a strange scheme is thine! Mexico is lost, Peru is ruined. Our gods, our emperors, and our government are no more. Where now are the servants of Visiliputli? where are the

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worshippers of the sun? The first perished with Montezuma, and the brave Guatimozin. The last are lost with Athabalipa. And canst thou trust to christian faith? Canst thou embark for another world, having the dreadful fate of thine ancestors before thine eyes? Believe me, O Amexis! it is not thy friend, it is not thy suffering country that excites thee; it is thy love: Zulima leads the way, and for her thou wilt tempt the faithless ocean, and the yet more faithless Spaniard. But think yet a little;—reflect, I beseech thee, O son of the great cacique! nor sacrifice thyself and thy friend to a sudden and blameable temerity! I know thou wilt urge, that thou art better acquainted with those foreigners than I. But I tell thee they have only taken more pains to deceive thee. Do I not remember when Gonzalez, the kinsman of this Alonzo whom thou honourest, forced the sacred recesses of the temple of Visiliputli, and slew my brother at the very altar, my brother

MEXICAN LETTERS. 9

brother, the high priest of the god.—
 Insatiate Spaniards, always thirsting for
 blood! For ever shall my curses follow
 you, for ever shall I hate you: nor can
 your seeming moderation and dissembled
 mildness calm my rage, or cool my desire
 of vengeance!— Oh loved Amexis! hadst
 thou seen my pangs when, drawing to-
 wards me, my slaughtered brother, I en-
 gaged this murderer, this Gonzalez, even
 amidst his destructive engines, engaged
 him, and fought for vengeance, but in
 vain. My countrymen can tell thee that
 I shunned no danger on that dreadful
 day; but Heaven delivered me from the
 hands of infidels. Thou wast then an
 infant; but credit what I say: never was
 a curse so heavy as that which the great
 gods inflicted on us when they punished
 us by European hands.

ZULIMA is lost. — She is certainly
 dead, or what is worse, become some
 christian's prize. Seek not for her;—lay

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afide thy wild project. Return to the bosom of thy friends and of thy country, and trust not to the faith of inhospitable christians!

From Mexico.

LETTER III.

AMEXIS to ZAMOR at MEXICO.

I DOUBTED not but thou wouldst chide me, Zamor; yet in spite of our friendship, I pursue my purpose, and I have hope that even thou wilt be brought to own it is a good one. What hast thou said of Zulima, but even what I have already told thee? I never disguised my love; nor did I scruple to own it was one of the motives that urged me to this voyage, to thee so displeasing. I can well permit thee to hate the Spaniards;

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Spaniards; but I cannot bear thou shouldst think ill of Alonzo: next to thee he possesses my heart and shares my confidence: must I again repeat that he deserves it? Alas! thou art yet in the simplicity of nature; I could wish thee to accompany me through the vast regions whither I am going, in order to extend thy views, and to increase thy knowledge. But adieu! To-morrow I entrust myself to the boundless abyss of waters, safe in my own innocence and the protection of our country's gods;—Thinkest thou, Zamor, that they are confined to Mexico alone, or to the vast continent of our western world? The all-controuling power of Heaven dispenses equally its blessings, and equally exerts its cares over every land throughout the climates of the peopled earth. Yet thou askest, were not the Heavens partial, when a few Spanish vagrants were permitted to overturn the two great empires of Mexico
and

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and Peru? Yet this was in their immediate sight; their temples suffered, and their priests were destroyed.— These things indeed exceed our comprehension. It pleased the gods at once to punish and to forsake us. But did not our fathers help to work their own destruction; or else what deluges of blood had been saved?—But I forbear the subject. The same gods will still protect the remnant of our race, and pour down their choicest blessings upon Zamor, if any regard be paid to my prayers and incessant supplications before them.

From Panama.

LET-

LETTER IV.

From the Same to the Same at MEXICO.

WE are all embarked, my friend, and have left the lessening shores behind. How forcible is friendship! though I know it will be many moons before I can convey my thoughts to thee, yet can I not help writing. Now lay aside thy prejudices, Zamor, and tell me if we are not obliged to these christians for shewing us this ready and easy way of conveying our thoughts of which our fathers were undoubtedly ignorant, and by tedious and laboured work of art alone were capable of making themselves understood? I know thou hast a regard to truth and wilt speak the real sentiments of thy heart; and therefore it is that I love thee. I wish all the christians
dealt

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dealt as sincerely. I think Alonzo does; but it is impossible that one mortal, as thou hast often said, should know the heart of another. However, I have no reason to complain, he treats me rather as his equal than his servant. Methinks I hear thee cry: "Oh! Heavens! is " this Amexis, the great descendant of " the Zempoalan chief that glories in " being treated as the equal of a " Spanish captain?" Yes, Zamor, it is the same Amexis: he forgets not his high descent; but is mindful of his present condition.—Can I be ignorant how many noble families are ruined in Mexico, and reduced to a station not superior to slaves? Or, if I should, can I forget how miserable I was till this christian whom you hate, became my friend, my protector, and almost my father? Gonzalez was a cruel monster, but Alonzo is a gentle master; I ought rather to say a noble friend. Had the first Spaniards possessed a temper like his, Mexico had never been deluged with

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with the blood of its inhabitants, but a friendly intercourse had been established between the nations, which might have lasted unbroken for the duration of ages.—The gods had otherwise decreed matters, and all must submit to their judgements!

I COULD wish thou wast here, my friend, to examine the construction of this stupendous moving castle, in which I embarked. Well might our fathers be terrified with those which entered their dominions, containing in their enormous caverns those wide wasting thunders which seemed to scatter the vengeance of some angry deity. When I perceive the tall masts, towering like aspiring trees, the swelling canvas catching all the winds of heaven, the innumerable lines of cordage moving to and fro, and the rudder obedient to the pilot's command, on a nice survey of these I am struck with wonder.—When I consider the
vast

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vast and boundless deeps, which it is constructed to pass, and the war of elements it is calculated to endure, I am confounded with astonishment. Even now the blackening clouds, which hang like a sable canopy over us, portend a coming tempest. The mariners are summoned to their posts; the sails are shifted; the hollow decks resound; the rattling cordage flies. Quick as the motion of thought the vast bulk of the ship wheels to the changes of the directing rudder. A while I drop my pen to take a nearer view of this amazing scene. I shall, doubtless, find it a disagreeable one, but I have a restless curiosity and that must be satisfied. —

ALL is confusion above; the commanders through their long trumpets animate the men, who hang in clusters on the ropes and stays that support the lofty masts; upon whose very tops some bolder ride, and unappalled look down on the
abyss

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abyss of waters. The storm comes fast upon us; the ship re-murmurs to the waves and her vast body bends to the howling blast. — Oh! Heavens! a death-like sickness seizes my beating heart; my trembling knees can scarce sustain my body, and every nerve is strained even as to bursting. This violent commotion is too much to bear; where it will end I know not. Zamor adieu! I am shocked, as if I were sinking into the arms of death.

Written at Sea.

LET-

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LETTER V.

AMEXIS to the Same.

OH! Zamor, I have been witness to such a scene of horror as well might daunt the valiant, and confound those who are accustomed to dangers. At night the increasing tempest proved violent beyond imagination. The wind howled dreadfully through the crackling rigging, while the masts, stripped of their sails, which rent before the gale, stood like the trees, withered before the lightning's fatal blast. The troubled deep roared dismally around us, and sparkled like a lake of liquid fire; while the labouring vessel now mounted on up-lifting surges was lost in the clouds of heaven, then suddenly buried in the black bosom of the boiling deep, which gaped to swallow her. In the midst of this dreadful

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dreadful scene, the Spaniards, by day-break, discovered the rocks, against whose craggy sides the sea broke fearfully. Now came the hardest trial. Now they strove to bind fresh canvases to the bending masts, which quivered like slender twigs before the boisterous blast. In vain they strove; again they burst, and the tall tree that rose highest, and proudly overlooked the rest, being broken in the midst, fell down a pondrous ruin over the vessel's side. Wounded, she felt the shock, and sunk so low into the bosom of the wild abyss, that I gave all over for lost; but now the mariners with axes lopped away the useless wood;—again she arose; but still the danger threatened; for still we drove upon the rocky coast; still affrighted, heard the foaming breakers roar. The rising sun presented a fresh scene of horror. And now, looking from the highest deck, I viewed a vessel wrecked upon the coast, after discharging whole peals of
cannon

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cannon, in order to give notice of the danger.—I saw the hapless wretches who had embarked in her plunged for ever in the merciless deep, lifting up in vain their hands in unavailing prayer to heaven and to their fellows for assistance. Nor gods nor men at that dread hour afforded any succour.—They perished.—I wept over their unhappy fate, and averting my eyes from the horrid spectacle; cast them upon the deck:—just at that instant a sudden wave washed over us, by whose force I was struck down, and, when I arose, beheld five of the very stoutest of the Spaniards thrown from the masts into the sea; a danger which I easily perceived I had myself but barely escaped. Warned, I retreated from a sight of so much horror, and waited below the destruction which all now thought to be inevitable. Then next to my beloved one, Zamor possessed my heart. I recalled to my mind each tender tie and every dear delight

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light of former days, and prayed to the great gods for a happy passage to the seats of souls departed.—I thought on love and friendship;—I called on Zulima, and expected my fate.

At that moment we experienced a most dreadful shock; I supposed the ship was broken on the rocks and shelves. The disturbance and confused voices of the mariners confirmed me in my opinion. But it was not so. We were reserved for other trials. A sudden gust of wind from a contrary quarter had occasioned all this tumult; and this, at the same time, had delivered us from the danger, driving us out to sea, and clearing us from those perilous cliffs which had threatened immediate destruction.

THE tempest afterwards abating, left the Spaniards at leisure to examine their damage, and they resolved to sail towards

wards the nearest port to repair it.—I never beheld a man possess himself so much in the midst of danger as Alonzo, my honoured lord and friend. Though not bred up to live upon the ocean, and stem the fury of the wild wave, yet he appeared the most composed of all our people, encouraging those who issued orders, and with his own hands assisting the seamen. Forgive me when I say that if the great Guatimozen and his still greater ancestor the ever revered Quetzalcoal had been there, I think their hearts must have sunk at the sight of so much distress. I assure thee, mine died within me when I viewed the wretched train of strangers struggling in the sea, and our own mariners so suddenly following their fate, without the least hope of relief! Ah! Zamor, through what scenes of horror did the first Spaniards pass to ruin our unhappy countrymen! With what fortitude did they persevere! What toils and labours did they not go through!

What

What difficulties did they not surmount, to gain the end their cruel hearts were set upon! Glorious indeed had such a perseverance proved, had it been exerted in the cause of justice;—as it was; surely they have made themselves infamous to all posterity!

THE sickness I complained of lasted only for a few hours. I am much the better for having experienced it; and they tell me it is customary for those who sail upon the ocean to be thus afflicted. All is quiet now, and we are sailing forward before a favouring breeze. The Spaniards have laid aside all fears but one, which is that of meeting some of the ships of a great northern nation, with whom, it seems they are at war. I know not how it is, but my spirit which was quite overcome by the storm, feels not the least dread at the apprehension. Methinks I rather wish to meet these martial people and to be witness

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ness to a contest between two European nations, in which I myself am likely to bear a part. Yet I would endeavour to check this savage desire, because it appears wrong to me to wish, on any pretence, for slaughter and bloodshed. Not even when the rites of our religion prescribed the human sacrifices of atonement, could I ever consider them without horror. The christians indeed abolished these; but unhappily for us they sacrificed an infinitely larger number of our wretched countrymen to their wild fancies and execrable thirst of gold and universal empire!

BUT Alonzo is coming to my cabin, and I must break off; though he is ever pleased to see me employed in writing or any other kind of improvement; yet, I would not that he should see these scrolls, or know how I pour out my soul to Zamor.

Written at Sea.

LETTER

LETTER V.

From the Same to the Same.

AT length I shall have an opportunity of sending these scrolls to thee. — We have been obliged, on account of the damages sustained by the storm, to put in at the island of Cuba; where we came on shore early in the morning. This place is subject to the Spaniards, and is remarkable for a strong fortress, built after their manner, called the Moro. It is defended by many pieces of destructive cannon, and commands the entrance of the harbour. Yet even here they daily expect a visit from the northern nation, called the English, with whom (as I told thee) they are at war, and are busy preparing it for defence. — I know not how it is, Zamor, but I cannot think the Spaniards, in general, at this day to be so brave as those

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who conquered our fathers, and laid waste the habitations of their gods: yet Alonzo surely inherits all their valour, without any of their crimes. Courage, without innocence and purity, is so far from being a virtue, that I hesitate not to pronounce it, in such a case, equally displeasing both to gods and men; while, on the other hand when joined with virtue, it is her best guard, and indeed the only thing that can insure the possession of her for a moment. The man who suffers his fears to get the better of his reason, will generally find them too powerful for his innocence likewise. How beautiful is the union of valour, with virtue, in the person of Alonzo! indeed I cannot help every day more and more admiring him. There are those who would fain retain him on this island; but he is resolutely bent on returning to Spain: with so much courage as I have told thee he possesses, thou wilt doubtless wonder, as I do, that he has given up his military employments. I am inclined

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clined to think he has other reasons for this conduct than the wish of spending the remainder of his days in peace. The truth of this conjecture, time only can discover. In the mean while, I must ever love and respect him; and I am sincerely sorry to see him violently prejudiced in favour of his religion.

As I shall have little opportunity to view this island, I will not pretend to send thee a description of it. My lord keeps very much within his own house, and I cannot but do so likewise. Suffice it to say, that there is some difference in the manners of the people here from those which I beheld in Mexico. But, in the course of my travels, I shall find sufficient matter for observation on the customs of different countries; and such as, it is likely, might render any thing I could now say on this head trifling and superfluous. As to the Spanish inhabitants here, their manners must necessarily be much like those of their countrymen

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planted elsewhere; but thou mayest soon expect, if heaven prosper our voyage; to hear from me in Spain. My letters come by Don Antonio Salvadore's ship, who will deliver them to thy friend Guoyoman at the port.

From Cuba.

LETTER

LETTER VI,

From the Same to the Same.

WE have left Cuba, and are directing our course towards Spain, with all the appearance of a prosperous voyage, as our Spaniards say. For me, I must own, I care not how soon it is at an end; both because I dislike this method of travelling by water, and because I am impatient to behold the great kingdoms beyond the sea.

I find the observation I communicated to thee concerning the courage of the Spaniards is also made by their own countrymen. The other day I overheard Don Alonzo saying, "We have not had many extraordinary instances of Spanish valour since the time that Cer-

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“vantes’s writings were first made public.”

In order to explain this to thee, as it was explained to me, I must observe that the Spaniards were at one time the most warlike of all the nations of the eastern world. All their books were filled with martial stories, many of which, though they were extravagant and incredible, yet served to excite a martial spirit in the people. This Cervantes, in his writings, laboured to laugh them out of their extravagance. He succeeded; but it was unhappy for his country that he did so. Not all the conquests that could have been made of these warriors could so effectually have destroyed their valour as did the scoffs of this man, (which they call by the name of Satire) Their extravagant turn were lost but their spirit in process of time was lost also with it; and to this the wise Caciques of that nation attribute the difference of manners which I remarked. Happy would it have

have been for Mexico, if the followers of Cortez had experienced such a change.

How great must be the force of what the Europeans call Satire, if it can have such extraordinary effects. But much happier are the simple nations who have not these pernicious arts of destroying their own strength and undermining the bulwarks of their safety! But see here, Zamor, the weakness of our nature, which can scarcely part with a folly, but it must lose a virtue too. I suppose the great northern nation, whose arms these our conquerors seem to be so apprehensive of, have never been troubled with such jesters, else it is not likely they would have preserved that valour so long, for which Don Alonzo says they have been famous for many thousand moons. It is this people that interrupted the Spaniards above an age ago in their possessions, making prizes of their Piraguas, and carrying off immense quantities of their ill-gotten treasure from Pa-

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nama and the adjacent country. I remember to have heard this story mentioned by our countrymen; with marks of great astonishment. Indeed, every conversation my lord honours me with, makes me love him the more; and the gratification of my curiosity is not among the least of my pleasures. As we are all apt to flatter ourselves, I often think I shall enjoy a supreme satisfaction in journeying to foreign countries, and observing the different manners of the European nations. This happiness I have often possessed in idea: yet as often have I checked it, and argued myself into melancholy. At such times I cannot but consider admiration as a short-lived passion, which at first is violent, but every day subsides more and more, until men who have travelled far and seen much are, at last, scarcely sensible of its force. Perhaps it were to be wished that the felicity of mankind depended not so much on passions of this nature; since pleasure abating with them, is hourly forsaking us,

us, and we are delighted only while we enjoy variety. Nature, indeed seems to have dealt out our pleasures with a sparing hand; and to some she has been even so cruel that though endowed with the best heads and hearts in the world, they have scarcely known, through the whole course of their lives, one day of solid enjoyment. Much is said about the care the gods have of good and religious men, but, I believe, people seldom speak as they think on such subjects. The proofs of misery among the virtuous, if they do, might well refute their arguments. If indeed there be such a care, it is likely that it is confined only to empires and not diffused to individuals, in which last hope alone I confide for the relief of the Mexicans. These are disagreeable truths, my friend, and such as, perhaps, it may be tedious for thee to examine, since thou hast not been much used to reasonings of this nature. Our countrymen (I know not whether to say happily or

C 5 unhappily)

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unhappily) have built more upon mysterious arts and the persuasion of supernatural powers than upon those grounds of philosophy which the Christians, on the contrary, admit without finding them detrimental to their religion; since none (as I suppose) but the sublimer spirits are capable of using them, and the common people are easily kept in an implicit faith which, in that case, they, as well as we, acknowledge for the parent of devotion.

I AM the more impatient till I arrive at these promised lands, as till then I cannot possibly hear from thee. Thy letters are always a consolation to me: How much more so would thy presence be? But that the great gods and my fortune at present deny me. Be persuaded, however, that at all times, and in all places, Zamor shall for ever live in my memory.

Written at Sea,

LETTER

LETTER VII.

From the Same to the Same.

AH! Zamor! what a complication of misfortunes!—I am now twice a captive. I am a slave to the enemies of Spain. Even then when I thought myself most likely to be happy, was I plunged in misery. I have scarcely spirit to relate to thee the particulars; yet, for thy satisfaction, I will endeavour it. Take them then, in the best manner that I am able to give them.

ABOUT fourteen days after we sailed from Cuba, we met with a large ship, which the Spaniards supposed, by the signals they made, to be full of their countrymen and friends, so they drew near to them;

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them ; but too late discovered that they had made false signals, (a fraud commonly practised among these christians) and were indeed entirely conquered by the English whom they hated. The vessel was not so large as ours, but the warriors in it seemed firm and resolute. A bloody battle began ; such as, perhaps, thou never hast seen in thy life. The roaring cannons were discharged, the perpetual flashes of lightning they sent forth, together with the suffocating smoke that attended them, made the ship appear like a dreadful volcano.—At the same time, the slaughter was dreadful on all sides, and it was plain that our party had the worst.

CONSPICUOUS in the front of danger stood the brave Alonzo. Terrible as a flame of fire, and steady as a rock in the ocean. Thou wouldst have thought it had been Visiliputli, the great god of battles, dispensing death. The victory was long disputed, till, at last, coming
close

MEXICAN LETTERS. 37

close to us, the barbarians fastened their vessel to ours, and leaped on board with amazing intrepidity. Then the horrors of the scene increased, and streams of blood floated beneath our feet. No room remained to use the cannon, nor engage longer in a distant fight; but hand to hand and man to man they wound.

AMIDST these terrors Alonzo remained alone undaunted, covered with sweat and blood, and though he had no command among his countrymen, flying from place to place with his few friends, bringing assistance wherever it was wanted. Every where I attended his steps; until at last he fell wounded at my feet. In this distress, standing over my bleeding friend, I revenged him on his murderer; but, at the same time, a ball from the destructive fire-arms of the enemy grazed on my forehead, and stunned with the blow, I fell upon the corpse of Alonzo. What passed afterwards I know not, till, awaking from my swoon, I found myself
in

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in close confinement among the English, from whence I was, however, soon released, to attend on my master, whose wounds were by this time dressed, and who was allowed the use of a convenient cabin to himself. At this hour I am uncertain of his life or death. If it should please the gods to take him away, I shall become a second time an orphan. My cares are all employed for him ; I have not time to think upon myself. Oh ! Zamor ! did I once think I should ever be so solicitous about the life of a Spaniard !

THE drift of our voyage is now altered, our conquerors have sent the Spanish ship to Jamaica, and are proceeding with us to England. What our fortune will be there I know not : but Alonzo tells me, they are a generous, though a desperate people ; and we have already found that these christians make war with each other without killing their captives. I regret that I have not had an opportunity

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nity of seeing Spain; but that is the least of the grief that preys upon my heart at present. Indeed, Zamor, this is the first time I have rejoiced that thou didst not accompany me. But whatever befalls me, whether chains or freedom, happiness or misery, I shall always love thee while I exist, and for ever be mindful of our friendship.

L E T.

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LETTER VIII.

From the Same to the Same.

ALONZO still continues ill, and I am still permitted to attend him. These Englishmen are a strange sort of people. They treat us with a sort of savage kindness, which I know not well how to account for, I went yesterday upon deck, to take the benefit of the fresh air, when, chancing to stand in the way of one who was ordering something about the rigging, he spoke to me angrily in his own language; I answered very submissively in Spanish. On this he repeated the word Spaniard several times, and following me, struck me down. Though disarmed and a prisoner, I could not bear this treatment. Thou knowest, Zamor, I have often told thee, Don
Alonzo

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Alonzo never offered me a blow or any other indignity ; if he had, I believe I should have died.—I arose, and, closing with the man who dared to dishonour me thus, endeavoured to precipitate him into the sea, which I should certainly have done, though I had shared the same fate with him. But at this instant an officer came up, who commanded peace. He understood a little Spanish ; I told him my grievance, and he obliged the offender to ask pardon for the affront.—At the same time he said to me apart : “ The “ person who struck you is displeased “ with you only because being a stranger ; he took you for a Spaniard ; but “ if he had conquered you, he would not “ have attempted your life, as you did “ his.”—I must confess, this sounded strangely in my ears. What can a blow mean, from one who is above us, but a warning to defend our lives ?—But as it is my intent to observe upon manners and customs, I must expect to be often surprised.

THE

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THE ship we are now in has prisoners of another nation likewise on board, whom they say are Frenchmen. These are very different in their behaviour from both the English and the Spaniards. They seem quite satisfied and good-humoured in their captivity. They are perpetually singing and dancing, and appear not to have the least thoughts of the disagreeableness of their situation. though it is plain that they are in the power of their most implacable enemies; for these English detest them with a most inveterate hatred, and the common people are perpetually loading them with the most opprobrious names. I wish I could be taught by their example to be contented with my lot also; and, to say the truth, I find no immediate inconveniencies arising from it, except the wound my master received. I should have told thee before, that which laid me senseless on the deck has had no other bad consequences than giving

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giving me a mark on my temples which I shall for ever retain. Yet, Zamor, when I reflect how very near I was to Death's black gates, I am astonished at my escape! I know not for what the gods have reserved me; but if my preservation be for their service, or that of my love, my friend, or my country, they can never receive too many acknowledgements for their goodness from Amexis.

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LETTER VIII.

From the Same to the Same.

THE French, of whom I told thee, are the most lively, and seemingly courtous, but at the same time the most impudent people in the world. An English passenger, on board this ship, has a wife, a very handsome woman (such as I find their country is famous for) who is going home with him. Now, thou must understand, Zamor, that amongst the Europeans all their prisoners above a certain rank, are allowed to walk about unconfined, so long as they behave themselves properly. One of these Frenchmen, availing himself of this liberty, is perpetually going into the cabin of the passenger, and playing with his wife. I saw him, two days since, pressing her hand,

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hand, and kissing her, while she sat without her veil *, looking full in his face, and smiling at the liberties he took. The door was open and her husband entered. I expected some heavy vengeance to follow. On the contrary, the prisoner (wouldst thou believe it?) continued his endearments; and the Englishman, instead of seeming offended, paid him many respectful compliments, and took care to place him by her. It is likely he would not have been so well treated by a Spaniard; and I could never forgive my Zulima, were I joined to her once, and should see her so familiar with any one besides myself. But men's notions, I see, differ according to the climate they live in. What changes must I yet make in my temper; what prejudices must I not overcome, before I return to my country,

* Here it is to be noted, that Amexis had never seen any other women but those of his own country, and the Spaniards, which latter are remarkably strict in this particular.

rich

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rich in the experience of my travels, and wise at the expence of the eastern nations! But to a heart so desirous of instruction as mine, all things must seem possible to surmount. Should I find them otherwise, I know my remedy; and it will be no hard matter for me to keep silence in a strange country, who have so long been accustomed to do it among those of my friends and acquaintance.

THESE northern nations, after all, are not the barbarians I was at first inclined to think them. Don Alonzo, who is almost recovered, tells me, that when he arrives in England, he shall not be put into a prison, nor bound with any other chains than his own promise not to forsake a particular district; and he says, he doubts not but he shall be able to obtain the same favour for me, as his attendant. To a virtuous man such bonds ought indeed to be sufficient; yet the
chri-

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christians are wont to treat their captives otherwise in our western world ; but it is certain, they have a less savage way of making war with each other. How far this is consistent with their valour and policy, I know not ; but this I know, that had they used it with our ancestors, it would most certainly have saved much bloodshed.

I HAVE made many observations on the English ; but, being so soon to visit their country, I forbear, since the partial view I have of them within these wooden walls cannot give me such just ideas of their characters as I must necessarily have, when I come amongst them in their own land, towards which the favouring winds now speedily conduct us. Farewel, Zamor, I shall write no more till I am arrived on the European shores, and have paid my sacrifice of thanks to the delivering gods.

LET-

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LETTER IX.

From the Same to the Same.

AFTER winds and seas, and various dangers past, I am arrived in the climates of the rugged north, where every thing I see or hear surprises me. I cannot as yet give thee any account of them; I know not what first to begin with;—but I perceive I am in a land of wonders, a land where it is likely I may satisfy myself with regard to that important question I have so often revolved in my mind; namely, wherein consists the superiority of the Europeans to the nations of our western world? Thou knowest, I was never willing to allow this excellence to their natural genius or any in-born principle. I shall now have an opportunity to examine the source of it.

While

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While I was in Mexico, this was impossible. It will now cost me a great deal of pains, but I shall not think them ill bestowed.

TO-MORROW we are to travel to London, the capital city of this island, which they say is larger than Mexico, and where the court of their king is kept, who is a great monarch, and is feared by the princes his neighbours.

THE soil here is very fertile, and the land well cultivated. It is wonderful to me how they can spare people sufficient for the purpose, when I consider how many thousands of their men are employed in carrying on their trade, and manning their fleets and armies: but the country is certainly very populous, and the people are very industrious. Thou wouldst be amazed, Zamor, to see the quantities of merchandises which are perpetually arriving here from other countries, and

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the number of foreign ships which fill their harbours. Gold and silver likewise seem very plentiful here, if one may judge by the vast sums that are daily contracted for; yet, which is very extraordinary, the inhabitants are continually complaining of their scarcity; and Don Alonzo says, this artificial poverty is often owing to the excess of commerce. —To me this seems a contradiction. Hereafter, perhaps, I may be better informed.

I AM much more happy in my situation, by observing how contented my lord is with his, whom I have not observed so much as to vent a sigh, or complain in the least of his fate. I am indeed surprised at his constancy, and should be ashamed to sink under a trial which to me cannot be half so grievous: —in the mean time I am most sincerely happy in his recovery, and the regard with which he treats me, a regard which will

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will never be banished from my memory whilst I live. Farewel, Zamor;—I have just found an opportunity to send thee my paquet, the contents of which will doubtless be very surprizing, and unexpected.

From Canterbury.

D 2 L E T.

LETTER X.

From the Same to the Same.

LONDON has at last received us ; and an amazing scene opened upon my view. I did not think there had been such a city in the world :—its riches, its sumptuous buildings, and the number of its inhabitants, are such as must strike all beholders with wonder. But custom familiarizes objects, and there is no doubt, Zamor, but my admiration (after having been employed about the particulars of this phenomenon) will subside in time, and I shall survey, without any astonishment, things which, in their very relation to thee would seem incredible : a few, of which I shall here mention for thy entertainment and instruction.

THIS

THIS great city, which is seven miles in length, contains near three hundred thousand houses, consisting of rooms piled upon each other to the height of 40 or 50 feet) and is supposed to be inhabited by three millions of people. Whenever I walk forth in the public streets, I meet such crowds of men, that I imagine all the houses of the citizens are emptied. On the contrary, when I enter those houses, they seem as full as ever. All persons of distinction here are wheeled about in carriages, or carried in a close kind of box or litter between two men. Besides these conveniencies which noblemen and gentlemen keep for their own private use, there are also vast quantities of them which stand ready to be hired, and yet their number is so small in respect of that of the inhabitants, that in tempestuous weather, it is difficult to secure one of them. All the people seem

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busy ; there is an eternal bustle in the streets, and the dwellings resound with the noise of artificers. There are above 136 temples in the city and suburbs dedicated to the christian's God, whom they worship, however, with far less ceremony than the Spaniards do. These edifices being many of them grandly built, it somewhat surprised me to see them so little decorated within ; in particular the amazingly great temple which stands in the midst of London, on the outside of which so many ornaments are bestowed, appeared like an unfurnished house within. When I asked of Don Alonzo the reason of this inconsistency ; he answered, the English priests and governors are afraid of putting ornaments in their churches, lest the people should fall down and worship them. —Thou wilt imagine, Zamor, this gave me no high opinion of the understanding of the English,

THIS

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THIS vast city was once consumed by fire, to commemorate which calamity a pillar is erected near the place where it began, which is indeed an extraordinary structure, and from whose top there is a most extensive prospect of the adjacent country; but the pile which most pleased me is an old temple, in the western suburbs of the town, dedicated to Peter, a follower of their crucified god, where are to be seen the tombs and monuments of their most eminent kings, priests, heroes, and poets, for many ages back, the form of which building so much resembled a grove, that I had nearly lost myself in its recesses. This structure, built by some of their holy men in ancient days, as they report, by the immediate command of Heaven, has something in it so awfully delightful, that I spent many hours in the contemplation of it. Forgive me, O ye, my country's gods! that I was thus lost to myself, and more than

once profaned your names, by calling on you in a strange temple.

THERE are two things which I cannot help remarking here : the one is, that the English are inclined to prefer the great church in the middle of the city to this which I have just mentioned ; and the other, that though in the temple of Peter there are so many monuments and other decorations, yet, notwithstanding all that Don Alonzo said, I do not find, upon the strictest enquiries, that any of the people fall down and worship them. These northern nations, Zamor, seem as cold in their devotion as their climate :— they adorn their castles, their palaces, nay, even their hospitals, but they refuse to adorn the temples dedicated to their god ! They use scarcely any ceremonies in their religion ; because, they say, Heaven does not require them ; their sacrifices and adorations are therefore dull and insipid, and generally affect no one but them-

themselves, (if indeed *they* are affected.) I ought to be a judge of this matter, since I have seen the worship of the Spaniards, and taken notice of the manner in which they address their God ; by which even strangers may be moved, and which has so often shaken the constancy of the worshippers of Vissiliputli and the eternal fire. Indeed these islanders seem to have committed one grand mistake in this matter ; they consider the sacred worship only as it relates to heaven ; but forget the relation it bears to man. Acts of devotion, Zamor, being generally addressed to powers of whom we have no immediate perception but by our images ; their object being so far removed, and those of the senses so near, all manner of pomp is certainly necessary to recommend them, and peculiarly so, where there is any view to the engaging the assent of persons of a different faith. But I assure thee, Zamor, I am told that there are some sects among these English, who are infinitely more regardless of

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ceremonies than even those whom I have seen, and who adore their God in places little superior to those wherein they keep their horses, sitting before him covered, and in a negligent posture. Of these people, who are the most obstinate in the world, two extraordinary things are reported, that they never swear, nor make any covenants, and that they never fight. Were I to fill my letter with the absurdities I have already observed, I should never come to a conclusion. But I am weary of writing. Farewel;—let thy heart receive comfort in the safety of thy friend.

From London.

L E T.

LETTER XI.

From the Same to the Same.

ALONZO is the best of men:—yesterday he called me to him in his chamber; saying, “Amexis, how long is it since I first saw thee?”—I answered, “Seven years.”—“It is a long term of servitude,” replied he. “Thy kindness,” said I, “has made it but short to me.” “Thou hast ever been faithful,” continued he, without attending to my reply, “and I intend to reward thee for thy services. I purchased thee, as well thou knowest, from some of my hard-hearted countrymen; ever since which time thou hast attended me; but it ill suits one who is himself a prisoner to keep a slave to wait on him; neither can I approve, on serious

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“ rious consideration, the method of buy-
“ ing men, like herds of cattle, though
“ so much practised by the Spaniards
“ in thy wretched country.—Go ;—from
“ this moment thou art as free as a cap-
“ tive can make thee;—thou art no more
“ the servant of Alonzo, but his friend
“ and fellow-prisoner of the war. I wish
“ only that I could as easily deliver thy
“ spirit from the bondage of evil powers
“ as I now do thy body from my ser-
“ vice.”

He ended his speech, and left me to wonder at his virtues, withdrawing purposely before I could express that gratitude, which, next to the delivering gods, I thought was due to such a noble spirit. Henceforward, I am no more his slave ; but I shall not be the less his faithful servant.

L E T-

LETTER XII.

ZAMOR to AMEXIS at London.

I RECEIVED thy letters; and the tears flowed down my cheeks when I read of thy captivity. Wilt thou not think now, Amexis, that our country's gods are displeased with thee for thus wandering among barbarians? What are the Spaniards to thee? And how long have their enemies been thine? Thy body has long been a captive, but let not thy spirit become so too. Thou tellest me of great cities and magnificent buildings; but what do all these signify to thee who art at best but a prisoner at large. The English, thou sayest, are at war with Spain;—that is the only circumstance in thy whole account that pleases me. As to the arts and arms of the European

62 MEXICAN LETTERS.

ropean nations, these have already proved fatal to our world, and I must hate, though I should admire them: yet I will confess to thee, that so useful an invention as writing we are obliged to them for; but I remember, at the same time, that for two or three such things as these we have exchanged our liberties and the form of our ancient government; — consider then, if the price be not too great for the purchase.

A KINSMAN to thy friend (or rather thy master) who is called Alvarez, is arrived at Mexico, as my Xeris informs me. It appears, that he has received letters from his relation, respecting his captivity: notwithstanding my dislike to his nation, I could wish to converse with that Spaniard, if it were only to gain some more perfect knowledge of Alonzo, whose kindness has blinded the sight of thine eyes, and who holds thy heart in as vile a servitude as he does thy hands. Else
hadst

hadst thou not exposed a life so valuable to thy friends in the defence of a sworn enemy to thy liberty and thy country. What talkest thou of indulgence? What art thou but a slave, and can any shew of lenity whatsoever alter the baseness of that condition? And dost thou besides remember how thy master refused to part with thee at any price, when I had fixed on the means of thy delivery, by buying thy freedom:—infatuated, as thou art, dost thou suppose this refusal to proceed from kindness. Yes, such kindness as the wild beasts shew to the herd of cattle, when they single out the best for their use. Wert thou a female, I should imagine thee to be in love with this Alonzo: as it is, what powerful magic can it be which thus binds thee to him? If it be gratitude, thou entertainest a false notion of that principle; for there is none due to him who delivers a man from troubles and inconveniences for his own sake rather than that of the sufferer:—and that this was the case with regard to thy
lord's

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lord's kindness, there is little reason to doubt. But time alone must clear up this. In the mean time, I would not have thee consider thyself as free, when thou art in the utmost servitude. Farewel, continue to remember thy friend, and reverence the gods of thy country.

From Mexico.

LET.

LETTER XIII.

From the Same to the Same.

PITY me, O Amexis! I am laid under an obligation which I never can repay, even where most I deplore it. I owe no less than my life to a Spaniard; and that Spaniard is the kinsman of thy Alonzo. Guachimala, the Mexican, who formerly solicited my Xeris in marriage, hearing that we were about to be joined, fired with jealousy, laid an ambush for me, into which I had just fallen, when Alvarez, passing by, came to my relief; and by his hand the assassin fell. I was wounded; for I had been some time engaged with two, whom he had hired to destroy me. This man took me home, and caused my wounds to be taken care of, nor suffered me to quit him till they
were

66 MEXICAN LETTERS.

were thoroughly cured. — Thou wilt blame me, no doubt, when I tell thee, that, notwithstanding all this, I cannot look on him as thou dost on his kinsman. The man has done me an extraordinary service; but I hate all connexions with his country. From thy hands I could with pleasure have received this favour, but thou art afar off, tempting dangers thyself, though thou mightest have stayed behind, and left the christian to his fortune. What could possess thee, Amexis, to twine thy fates with those of Alonzo? And perhaps thou wilt esteem me as ungrateful when I tell thee, that I shall have no peace whilst Alvarez remains in Mexico, since I shall be perpetually put in mind of an obligation which I shall never be able to discharge.

WILT thou not return, Amexis, when the war is over, between the two nations, if thou canst obtain permission from the English, and from thy lord Alonzo?

What

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What seest thou in foreign climes so enchanting as to detain thee from thy native shores? If I had an enemy, whom I mortally hated even to death, I would not wish him a more severe punishment than that of banishment from his country. Yet this severe sentence thou art willing to pass upon thyself.—When I reflect on these things I am astonished at the weakness of human nature.

From Mexico.

LET-

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LETTER XIV.

From the Same to the Same.

I AM undone, Amexis! Xeris, is poisoned. — This is the deed of the accursed Guachimala. My wife is destroyed by a drug which the miscreant intended for me, and which a negroe servant gave to her by mistake, having mixed it with our food, of which it happened that I did not partake. Even at this time, Alvarez is busy about my dwelling, and has already given her an antidote which, he says, he is sure will cure her. I believe him not, nor do I hearken to him without impatience. If my love dies, I shall lay her death to his charge, if she recovers, I shall be yet under a second obligation without having any power to discharge the first. Either

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ther of these ways I shall be unhappy,
and I have not here a friend to comfort
me. Would to Heaven that Guachimala
had been slain by the Spaniards, or that
I had never seen Alvarez !

From Mexico.

LET:

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LETTER XV.

From the Same to the Same.

XERIS is nearly recovered, and Guachimala is fled; but I am still uneasy:—shall I tell thee my fears? A doubt has arisen in my breast whether this Spaniard is not too much struck with her beauty whom I adore: I need not tell thee how tormenting such a supposition must be to me, since thou knowest with what violence I love her.—I never was in haste to praise any of the actions of these christians; yet, I own to thee, I thought Alvarez's behaviour noble; but if he seeks a recompence like this, how little do I owe him for my life preserved! Be assured I shall cause him to be watched, and if his conversation with her be not found innocent, I know not what
may

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may be the consequences to him or to myself.

THY second packet is just now arrived:—I admire thy description of the great city beyond the seas; but I am better pleased in Mexico than I should be on a journey like thine, because I prefer my peace to my curiosity.

I am not surpris'd to hear that these christians differ so widely from each other, knowing how far they all wander from the truth; nor do I wonder they pay as little respect to their gods as to their fellow creatures. They overthrew our temples because we revered Heaven too much; theirs ought to be overturned, because they regard it so little. As for the tombs and monuments of their great men; could they be conveyed hither by miracle, I dare say, they might remain for whole ages in the sacred places without the least fear of our people's bowing down

72 MEXICAN LETTERS.

down to worship them. As to the fire thou speakest of, though thou dost not tell me the particulars of that story, I naturally conclude that it was one of the just judgements of the gods upon these people for their mockery of Heaven, or some other of their vices. If so, the pillar thou speakest of is but a monument of their shame, which they have erected for themselves with their own hands.

My own uneasiness hinders me at present from making farther remarks upon the account of this extraordinary people. All I can say is, that I heartily wish thee safe from the midst of them among thy countrymen whom once thou lovedst.

From Mexico,

LET-

LETTER XVI.

From the Same to the Same.

I HAVE not yet half read thy letters, though I had suddenly cast my eye on the end of them; and Xeris's sickness has hindered me hitherto from going through with them. She begins now to recover, and I believe the Spaniard's medicine will take effect. This day I was again looking over my parcel, and, in the midst of my vexations, could not help smiling at what I find the christians term Philosophy and Reasoning. If I am rightly informed by those among them whom I have conversed with, these vain opinions have cost them much uneasiness, and sometimes blood-shed. They have ever been unhappy with them. Our fathers were certainly happy with-

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out

out them. There is, I confess, much subtlety in the arguments they make use of to persuade themselves to be miserable; let them enjoy them if they please.— If they be consistent with the religion these Eastern nations profess, a Mexican, as thou art, should consider, that they are absolutely incompatible with ours. I am not convinced of the truth of them; neither shall I take the pains minutely to examine into it. I am obliged indeed, chiefly to the christians for many pieces of knowledge which I already possess, and by these I find that they serve only to make me unhappy.

THOU art amazed and delighted, O Amexis! with great cities, sumptuous edifices, and places where what thou termest the Arts are encouraged, and thou seemest to forget the sweet comforts of a rural life. It was a saying of the great Quezalcoal, the undoubted founder of those Eastern empires where they are nourished;

MEXICAN LETTERS. 75

nourished :—" That as rivers are sweeter at their fountain-head than where they empty themselves into the sea, so also the heart of man is better in a natural state than after he has acquired most knowledge."—The earth has indeed good store to support its inhabitants, and that without ransacking its bowels for gold, silver, and precious stones. Why cannot men live as children of their great parent heaven, and worship the good Gods in peaceful woods and grottos, happy and contented without those toils which attend on the multitude of riches, commerce, and the arts? The Europeans may accuse those of weakness who reason thus; I charge them with a much greater weakness in acting otherwise.

LETTER XVII.

From the Same to the Same.

TH Y friend Itzucan is going likewise among the christians. Pedro Cassenza the Spanish captain will take him with him to Spain. I wish Alvarez were going thither likewise. Xeris most certainly loves him.— She cannot help shewing it in her countenance, and in all her actions. The Spaniard doubtless builds much upon the superiority which his countrymen have usurped over the natives of this land : yet it will certainly avail him but little ; for if I find my suspicions are just I shall treat him as a wild beast. He had better have suffered me to lose my life, than thus have made it miserable. It is happy for thee that thy lord Alonzo has it not in his
power

MEXICAN LETTERS. 77

power thus to torment thee. —But when dost thou expect to hear of Zulima? —If thou art wise thou wilt lay aside all farther thoughts about her, which must only embitter that double captivity thou now labourest under; since it is likely she never can be thine at what time or place soever thou mayest find her. Farewell! Pity thy friend, and forget not thy own misfortunes.

From Mexico,

E 3

LET.

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LETTER XVIII.

From the Same to the Same.

ITZUCAN is departed with Cas-
senza: I think he is infected with
the same mad curiosity, which seized
thee, when thy lord (as thou sayest) of-
fering to leave thee master of thyself in
Panama, thou didst rather chuse to ac-
company him as a slave to foreign coun-
tries. When the war is ended between
the two christian nations, he talks of
coming to see thee among the English.
If both of you would follow my advice,
you would rather think of meeting in
Mexico.

My heart is too full to finish this let-
ter. Farewel! I wish thee better for-
tune

79

From Mexico, MAY 17 1891

From Mexico,

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...edna

LETTER XIX.

ZULIMA to ZAYDE, at *****.

WHAT now remains, my dear Zayde, but that I quit a life no longer worth my enjoying? My tyrant resolves to force me to his embraces, and I resolve to die rather than suffer them: in the mean time I am kept in a chamber separate from the rest of his women, and treated with a respect which to one in my situation is no more than a mockery. Yesterday he came to me, and told me, That he admired my virtue, and as soon as he should return from the country, whither he was going, in reward for it he would make me his wife. Already he is married to four; and yet he is not content without adding me to the number.

I SHOULD

MEXICAN LETTERS. 8r

I SHOULD not have an opportunity to send you this, but for a christian slave, who is placed over those that work in the Bashaw's garden : he attends my every motion, and receives my letters which I drop between the iron bars that secure my prison window. Though he is not chained like the rest, yet he seems as ardently desirous of his freedom, and deems himself as far from obtaining it as any of them. To his care I commit this scroll. Devise if thou canst, my dear Zayde, some method for me to escape from my preposterous lover.

From Tunis.

E 5

LET.

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LETTER XX.

ZAYDE to ZULIMA at TUNIS.

WHAT can I say to comfort thee, my dear Zulima? A slave like thyself, I bear only a higher title; and have in reality not the least freedom but such as results from the weakness and defects of my husband. (Husband did I say?—rather let me call him my tyrant and tormentor!) Beware, Zulima, that you are not bound with the same hated chain! if you ever make an attempt to recover your freedom it must be now. Consult the christian slave you speak of, and endeavour to avail yourself of his assistance to compass your intentions: he may perhaps have more art and more power than you imagine. Soothe him and allure him to attempt something

MEXICAN LETTERS. 83

something in your favour. Without flattery, you have a fine person, and you know well that you have. Adorn yourself one day in your richest attire to converse with him, and the next appear at your window in a negligent, loose dress, which may purposely discover some of those charms you seem to conceal. Fill your countenance with softness, and sometimes also your eyes with tears. Practise all these arts; and, if any thing be probable, or even possible to be done for you, the young christian will most certainly attempt it. If you have opportunities of dropping letters for him to me, you can surely find some to drop one for him; and if he can readily find the means of sending your letters hither to me by the slaves who are under him, there is no doubt but he can effect great things.

BUT you ever forget, my Zulima, to send me the story of your life, which you say you have already by you in your closet.

Pray

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Pray let me have it with the next parcel you fend. The more knowledge I have with regard to your affairs, the better I shall be able to advise you. Farewel, my friend! Depend on the constant affection of Zayde.

From ****.

L E T-

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LETTER XXI.

ZULIMA to ZAYDE, at * * * *

I AM obliged to my Zayde, for her advice, yet I fear I shall find it difficult to practise with success those arts she mentions. However, I will try every thing for my liberty. I expect the christian here soon, to whom I shall commit this letter together with which I send what I promised.

The HISTORY of ZULIMA.

I was born in the city of Mexico. My father was of Spanish descent, a christian, though he drew his first breath in the same place. My mother was a native Mexican, and, as her husband died before

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fore I saw the light, she never suffered me to go through the Spanish ceremonies, which, they say, make a person a christian. At the age of fifteen, a native Mexican, whose name was Amexis. fell in love with me, when unfortunately he killed a Spaniard who had much provoked, beaten, and drawn his weapon upon him. The person whom he had slain was a troublesome man, universally hated, and my lover had witnesses ready to prove, that the first attack was made upon his life: notwithstanding which, having slain a Spaniard he was condemned to work in the mines for fourteen years. I loved him, and was most inconsolable when I heard of his cruel fate: I would have gone to the Spanish audience, and requested the same sentence to be passed on me, or I would have gone as his voluntary companion; but my mother dying, and my father's brother arriving at this time, took charge of me, and soon after carried me to his seat, near Saragossa in old Spain, where, for
a long

a long time, I remained in a confinement nearly as strict as that which I experienced here. — At last I found his intention was to match me with one Don Rodorigo de Mendosa, an old man worth an immense sum of money. This consideration was worse than death to me; for, besides that the image of my Amexis was yet fresh in my memory where still it remains, the person of Rodorigo was inconceivably disagreeable, and his temper was reported by those who knew him to be still worse. I made many remonstrances to my cruel uncle, but in vain, he was resolved to marry me to this man, and, because he recollected that I had not undergone the christian ceremony of sprinkling with water, he determined also to have me baptized some time before the wedding; previous to which a priest came every day to instruct me in the principles of their religion and ran over a hundred books and arguments to which I gave little or no attention. This very man at last finding me to
profit

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profit nothing by his lectures, and being of an amorous disposition, I altered his behaviour, and instead of religion, made love the subject of his lectures. My closet was presently furnished with all the poems and romances with which the Spaniards entertain themselves, and which indeed were far more grateful to me than those books of religion and philosophy, he was accustomed to bring with him, which I neither liked nor understood, and which, if indeed they were wise and holy, were but profaned and prostituted in being presented to me; but I find it is too much the custom of the christians to build great merit on yielding an implicit assent to things of which they have scarcely any knowledge, and to run over whole catalogues of petitions by rote, in a language they do not understand.

BUT my priest began to go yet farther: he declared himself my lover. I cannot tell whether thou knowest, Zayde,
that

that these men never marry. I was apprized of it, and at first shewed great resentment at his insolence; but after some time, perceiving him not the least abashed, I began to find that he considered me as fully in his power, since my uncle placed an entire confidence in him, and his great reputation might almost bear him out in any thing. I considered likewise, that he might possibly be of service to me, and I was resolved, if possible, to make him so. I therefore began to appear less reserved, and even gave him hopes that he might in time prevail with me to prove favourable to his wishes; and in the mean while engaged him in my interest to prevent my marriage with the Spaniard, which he engaged to effect, on condition, I would promise to retire to a place he named, and there live as his mistress; and this he said was possible for me to do without any one's knowledge, as he was only to resort to me at certain times, for which he could find sufficient excuses.

I might

I might here have objected to him his religion, and the obligation he was under of perpetual celibacy; I might have preached to him from his own mouth; but I had too much regard for my interest to do so. — I seemed to consent; and as the first fruits of his service to me, I intreated him to put off that christian ceremony, which I was not at present disposed to undergo: he promised me to do so, and he kept his word, delaying it from time to time, by telling my uncle that I was not yet sufficiently instructed in the mysteries of their holy faith, in which regard he certainly spoke the truth. I had two reasons for this conduct, the first was, that I chose not to change the worship I had been bred up to; the last and strongest, that I knew I could not be married to the Spaniard, till this ceremony had really passed, at which he likewise was to be present. — But, in the mean time, I had other matters in my view, and had planned out,

as

as I thought, a method by which to return to my native country.

THERE was an old captain who traded to New Spain, of whom I had from a child some knowledge, and who used to be frequently at my mother's house. I determined as soon as, by means of the priest, I could make my escape, to fly from him, and beg the favour of this worthy man to secrete me till I could sail with him for our western world, where I intended to intreat a decree of the Spanish audience, to put me in possession of my mother's house and lands, which were now left to the charge of two of her servants, and a steward appointed by my uncle. But all this was much easier to project than it was to accomplish.

My kinsman at last grew so impatient for the celebration of my nuptials, that it was no longer possible to delay the ceremony of my baptism, which was at last performed, much against my will,
in

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in his presence and that of Don Rodrigo, and as he declared there was now no obstacle to the marriage, it was resolved to solemnize it the next morning. But that very night did the priest, who always had free access to me, contrive my escape, which was much the more easy to be effected, as I having lately appeared reconciled to the match, was allowed more liberty than usual.

I was dressed in boy's apparel, which my lover had, by stealth, conveyed into my chamber, and now trusting myself to his conduct, I quitted my uncle's house with him two hours before midnight, and travelling all that night, arrived much fatigued, at a village many leagues distant. Here I easily prevailed with my conductor to suffer me to send a packet to the Spanish captain, which I pretended was to go to Mexico; but which in reality contained an account of the place where I was, with a desire that he would come and take charge of me.

The

MEXICAN LETTERS. 93

The messenger returning, told me he had left the parcel, but without seeing the captain. Various excuses I contrived to stay all the day and the succeeding night in the house where we were, during which time my lover was very earnest with me to grant him the completion of his wishes, which I flatly denied, though at the same time I allowed him such liberties, within the bounds of decency, as I thought sufficient to make him depend I would keep my promise of surrendering to him the possession of my person, at a proper time and place.

BUT the pious deceiver was more artful than I imagined him to be :—he admitted of all my excuses, and staid, till perceiving I was not likely to receive an answer from the captain, I found means (unknown as I thought to the priest) dispatch the messenger again to him, who returning, told me he was no where to be found. We then set out again on our journey, on which I could not now deny

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deny to proceed without discovering myself to all about me.

I WAS much perplexed, and rode on, musing on some plausible method of escaping, when having entered a wood, my saddle-girths being loose, the priest persuaded me to alight, and, being somewhat weary to refresh myself by the side of a cool fountain.

HAVING tied the beasts to a tree, he invited me to sit down by him on the grass, when he began to discourse of our future manner of life, the happiness he should possess with me, and such sort of things, in order to engross my attention, when, having trifled, as he thought, sufficiently, he suddenly clasped me in his arms, saying, "Now, my dear, let us secure the present moment, and not leave it in the power of time to disappoint us of our felicity!"—When I reprimanded him for this burst of passion, he began to repeat a quantity of stuff, like that which he already had read to me in the Spanish romances,

MEXICAN LETTERS. 95

romances, and still holding me, proceeded to take some very indecent liberties. I screamed aloud ; but all the effect it had on him, was, to make him alter his manner of address to one not less disagreeable. " Leonora," said he, (that was the name I received at my baptism) " I thought you an innocent Mexican; " but I find in you the subtlety of a crafty Spaniard. Your arts are known to " me, and, depend on it, you shall not " avail yourself of them ; nor will I hazard my reputation without being paid " for the risque. In short, this instant I " will secure to myself the possession of " your person ; if afterwards I lose you, " I must be contented with my lot ; but " I will not trust it to the fickleness of " fortune or your ingratitude, to prevent " me from taking a pleasure which is " now in my power." Having said this, he prepared for violence, and had certainly ravished me, if chance had not, at that instant, brought a cavalier on

96 MEXICAN LETTERS.

on horseback to the very spot, whom the villain perceived. not till he was almost close upon him. But, as soon as he saw himself detected, he made what speed he could towards his horse, and drawing out one of his pistols from his holsters, fired it at the gentleman, who was alighted to succour me, but missed him ;—the other drew his sword, and pursued him : however, being nimble of foot, he reached his beast, which stood ready, and having attempted to discharge another pistol, which missed fire, rode off at full speed.

My deliverer then returned to me, and reared me, fainting from the ground. He afterwards tied his horse to a tree, and sat down by me till I was well enough recovered to satisfy him in his inquiries concerning my circumstances and present disguise, which I did with great sincerity. He then lifted me upon my horse, and conducted me to his master's house, which was about three miles

miles distant, where I was entertained for some time very hospitably. And afterwards he made it his business to find out the Spanish captain (who had never received any letter from me, the messenger having been stopped by the priest) in whose ship I once more embarked for Mexico; but before we had reached half the way thither, we were attacked and taken by a corsair of Barbary; the captain was killed in the engagement, and all the crew were made slaves, among whom it was my fate to be sold to the bashaw Ali Hassan, with whom I still remain.

SUCH is the history of my misfortunes, when they will end heaven only knows; but rest assured, my dear Zayde, I shall not forget your advice, if indeed I find myself equal to the task. Be that as it may, your love and kind counsel shall never be forgotten by your Zulima.

From Tunis.

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LETTER XXII.

ZULIMA to ZAYDE, at ****

AT length I have followed thy directions. The day before yesterday, in the dusk of the evening, the young christian came to my window. I threw him out a letter, in which I informed him of the ardent desire I had to obtain my liberty, and hinted my desire to know his sentiment on the matter. Yesterday he brought me an answer, which I drew up through the gratings by my usual method, and found it to contain the following words :

“ Most charming Zulima,
“ How greatly do I pity your situa-
“ tion ! happy indeed shall I be if it
“ lies within the compass of my abilities
“ to relieve you : to which purpose be
“ assured that I will try every possible
“ method ;

" method; but, at the same time, I must
 " inform you, that though I do not wear
 " chains like the rest of the christians,
 " I am not less a slave than they. — My
 " lord, it is true, has left me the com-
 " mand of all those whom you have
 " observed: but I am always at variance
 " with one whom you never yet have
 " seen, who is a renegade and superin-
 " tendant of his household. If he were
 " but removed, every thing would be
 " in my power. As it is, there is no-
 " thing which I will not attempt to gain
 " us both our liberty. Expect me at
 " your window to-morrow about this
 " time, and I will tell thee what measures
 " have been taken for obtaining it.
 " Adieu! most beautiful lady: I am ever
 " yours, and live but to do you service."

LETTER XXIII.

ZAYDE to ZULIMA at Tunis.

BORN under different climes we share one fate together, unhappy Zulima! what troubles have been thine!—I too have had my misfortunes. I lost my first lover on my bridal-day. What tears, what exclamations did I not vent upon the occasion! Afterwards I left my dear native seats on the banks of the Ganges, and attended to Persia a cruel brother, who, on my refusal to wed an Armenian, abandoned me to my fortunes. There an European merchant saw and loved me. He was a Frank: we were to be joined by a priest of his religion, and were on our voyage to France, when we were taken by a corsair of Barbary. So short, but full of unhappy incidents, is my story. If ever I have had happiness since I was first made a slave, it has been in your friendship;

MEXICAN LETTERS. 101

ship; nor was I ever more grieved since I lost my first lover, than when your bashaw gave me to my present master, thereby joining me to a man whose embraces I loathed, and separating me from my friend. Yet, most sincerely do I wish to be separated much farther from you, since I know it will be for your good. Yes, Zulima, I wish to see you this succeeding day, set sail for Mexico, and leave me behind you to my troubles. Pursue my advice, and I doubt not but ere long this will be the case; whenever it happens Zayde will rejoice.

From * * * *

F 3

LET

102 MEXICAN LETTERS.

LETTER XXIV.

ZULIMA to ZAYDE at *

AL L my hopes are placed in the christian slave: though he speaks and writes Spanish so well, he informs me he is a native of England. It is of little consequence to me where he drew his first breath. Nor do I fear to trust my life and fortune in his hands; but there is a certain jewel, which I fear more will be endangered. In short, he is rather too amorous. What if he should play the second part of the Spanish priest? I might not always be so happy to find a deliverer at hand, and one so disinterested as that cavalier who rescued and entertained me, and yet never took the smallest liberty with my person, nor presumed so far upon the service he had done me, as to take even a kiss from my lips, except that
which

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which I allowed him at parting, though his eyes told me every moment, that his heart was inflamed with desire. These things were extraordinary. What shall I do now, Zayde? Must I trust myself with this Englishman or not? Or, if I make any terms with him what must they be for? how am I assured, when he has me in his power, that he will keep them?

From Tunis.

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LETTER XXV.

ZAYDE to ZULIMA at Tunis.

IS this a time to doubt? what mischievous power has thus deprived you of your reason. What terms would you make with the Englishman? If you will take my advice propose none. It were better to rely upon his honour, since at the last you must trust him; and even if he should do the worst, it were better he had the possession of your person than your tyrant. The latter indeed will keep you in splendour; but you will only be splendid prisoner; the former, at the worst, will not pretend to detain you, nor can he have the power to do so in any civilized country, except you join yourself with him voluntarily in marriage. You expect the bashaw's return soon. What then remaineth but to improve the
time?

MEXICAN LETTERS. 705

time? For my part, I am strictly confined. Farewel! — Unless we meet in some other place, my wish is never to behold you more.

F 5

LET.

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LETTER XXVI.

ZULIMA to ZAYDE at * * * *

IT is done, my friend! Every thing is now ready for my departure, and the English slave waits me. How my heart beats! — I have a thousand hopes and fears: but I must suspend them all to deliver myself into his arms. Farewel: think on me: I shall for ever remember Zayde.

Tunis.

L. E. T.

2. MEXICAN LETTERS. III

It must be confessed, however, that the edifices in which the christians worship, are remarkably grand, and their hand instruments harmonious as a thousand birds, yet solemn and highly suited to the purpose of inspiring a reverential awe for their sacred places into the hearts of the beholders. Though, I assure thee, Magatzin, all these had not much effect upon me. Thou mayst remember, that I never loved the ceremonies of our own priests, and have often told thee, I thought them of no consequence to our religion. “ If the just and holy “ gods,” said I, “ require adoration “ from man, it must be that of the “ heart. If he really fears, obeys, and “ prays to them, it is sufficient, — if “ not, all these rites can certainly never “ make amends for this neglect.” — What is a pompous temple, and a solemn sacrifice to one whose heart is not set right with heaven? And is not one who fears the gods less regarded by them if he offers up his prayers in his chamber,
in

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in a dungeon, in a field, or in a camp, than when he does the same act of devotion in a building consecrated only by the hands only of his fellow-creatures, for that pious purpose. I remember, my cousin, that our own countrymen have often called me an unbeliever, when I have delivered any of these opinions: What thinkest thou these christians must esteem me to be? I tell thee sincerely, that a few sensible and unprejudiced men excepted (whom chance has thrown in my way) they value more their dogs, than they do me their fellow-creature, and would sooner put me to death than one of those animals; and yet, I am told, the great book of their faith recommends to them the love of all mankind, even their most inveterate enemies. What a glaring absurdity! what a manifest contradiction is here!

THE Spaniards are extremely jealous of their wives and daughters, who are covered

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covered with veils, and often little better than close prisoners in the dwellings of their parents or husbands; and here are numberless religious houses, as they term them, where many of both sexes are shut up, having taken a vow never to propagate their species. Many of them, as I am informed, break this vow; but they must do it privately for fear of punishment. As to those who keep it, they are generally such as, having been disappointed in their wishes in the world, withdraw themselves from it, with a hearty hatred towards their species, and a resolution never to contribute towards its increase in their persons; though it is allowed, that to increase and multiply was the first command of their God.—If there be yet a few who, notwithstanding all this, fancy their chastity preserved to be an acceptable sacrifice to heaven, they must be considered as poor deluded persons, who if they ever receive a reward in another state for this, and for the mortifications they inflict at times, by fasting
and

and beating themselves, it may justly be said, that their good intention, not their wisdom, has intitled them to it. The sovereign priest of these christians whom I told thee of, pretends to a power of pardoning their past sins: nay, it is said, he has even extended his prerogative so far as to promise them, on certain conditions, forgiveness of those which are to come. A strange way this of bargaining for wickedness with their gods! — They have also particular people appointed by this man, to whom, on confessing their crimes, he has delegated also the power of pardoning, and these often enjoin those whom they have in charge, to perform such mortifications as are practised in the religious houses; but they are frequently bought off for money. The other day, one of these confessors enjoined the beautiful wife of a citizen, to inflict on her bare body a great number of lashes, by way of penance, at the performance of which he was to be present with her. They were shut up together
in

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in a room for this purpose; but when she began to strip off her cloaths, the holy man was so touched with compassion, that he changed his sentence to the more mild one of wearing a piece of rough haircloth next her skin, which, however, he insisted on putting on himself. So locking her by consent into her chamber, he went and fetched it; but while he was busied in putting it on, she fainted into his arms, and he was thereupon so far prevailed upon as to omit the execution of this discipline, at the same time that he insisted she should submit to her embraces, which she consented to with some reluctance, and he never enjoined her any penance afterwards. Some letters that passed between them being left in his wife's escutcheon after her death, discovered the intrigue to her husband; but the priest was gone some time before to the Indies, from whence he never returned.

I HAVE

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I HAVE written a long letter, Magat-
zin; yet I have not told thee half the
extravagance of the christians. How-
ever, if thou art as much tired of read-
ing, as I daily am with being a witness
to them, thou wilt no be angry with me
for dropping the pen. Farewel: I shall
write to thee with every opportunity.

From Madrid.

LET-

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LETTER XXVIII.

From the Same to the Same.

WHEN first I arrived in Spain, I thought to find it the most rich and powerful nation in the world; but I do not find it is so. The immense treasures they bring from the mines of Peru, are far from answering that end, which they might be supposed to do. In effect, they have only proved stewards to these riches, which are distributed among the other European nations. In the mean time, the number of their subjects has been diminished, and they have been quite negligent in regard of trade, which seems the inexhaustible source of wealth among these eastern nations. Their neighbours the French are certainly more powerful than they, and when the Spaniards are respected in Europe, it is generally owing to an alliance with them

them. These nations are at present united in a league against the English; but the latter, who inhabit an island northward of France, are enabled by means of their trade and commerce, to support a war with these two powerful nations. Such are the effects of industry properly encouraged. Indeed the defect here seems to be rather in the government than in the people; for the enormous taxes which they lay on manufactures are the ruin of trade, which would otherwise flourish; and the Spaniards are reduced, by that misconduct in their rulers, to purchase from their enemies several things which they themselves could produce, if the artificers met with proper encouragement. Thus their vast treasures are made the prey of their industrious neighbours; and the lower class of their people are perishing for want of employment, while those who occupy a station but a degree above want, being taught to despise trade, gain an habitual indolence, which descends from generation to generation. Pride, as I before observed,

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observed, is one of the prevailing vices of the Spaniards, and those they carry to a great excess. Their country gentlemen, especially if descended from an ancient family, who were christians for many generations, are most intolerably proud, and think themselves equal to princes. They are, in consequence of this temper, generally very revengeful, and such affronts as we should consider as trifles, frequently answered by a stab. Among Mexicans, I wondered not so much at the exercise of their haughtiness and cruelty, as knowing they assumed the savage right of conquerors; but here I was astonished to see them behaving to one another in so strange a manner; but I am already well enough acquainted with them to cease from wondering. Nor do I approve their politics, which are often oppressive, and generally ill-contrived, and sometimes produce insurrections; but the people being long used to submission, and having, in general,

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a good disposition towards their prince, these have not ever been attended, as far as far as I can find, with any fatal consequences: a circumstance not at all owing to the wisdom of the administration, but rather to the prejudices of those whom they govern.

THOU wilt, perhaps, wonder, my cousin, that I am already so well acquainted with the genius and manners of this nation: Indeed it is owing to the single circumstance of my having been taken notice of by Don Ferdinando G—, a courtier and a great politician. To him I owe the most of my knowledge, such only accepted, as my short experience has taught me. Altogether has been sufficient to enable me to draw this picture with which I present thee, and by which thou mayst easily perceive that (all owing for the difference, which must naturally arise from different situations) the Spaniards are very nearly the same people in Spain as they are at Mexico.

FAREWEL,

MEXICAN LETTERS. 121

FAREWEL, Magatzin! When thou
numberest thy friends, let me not be
omitted.—When I pray to Heaven for
the preservation of those I love, do not
suppose that thou art forgotten in the
petition.

From Madrid.

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LETTER XXIX.

From the Same to the Same.

DON Ferdinando is going to Paris, the capital city of France, whither I am also to accompany him. Among those people I expect to find a great difference of manners from the Spaniards; and indeed I am impatient till the time arrives in which we are to set out. From thence it will be easy for me to go to England, where Amexis is, as soon as the war shall be over, which now rages with great violence between the two nations. The Spaniards, as no doubt thou wilt hear before this reaches thee, have lost their strong fortress on the island of Cuba, and, after the manner of the Europeans, are about to strike medals in honour of the defeat: that is, they are going to represent their general and the
action

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action in which he lost the castle and his life in a lasting stamp on pieces of gold and silver.

MEANWHILE their prince is revenging his disgrace on his neighbour, the king of Portugal, whose country lies contiguous, and the English, on their part, have sent troops to its defence. When these eastern nations quarrel, they are not content to fight their battles at home, but spread their war all over the world, in every quarter of which, both by land and sea, the Spaniards, French, and English are now contending: and what renders this more extraordinary is that the point in dispute between the two latter, as I am informed, is a track of land northward of Mexico, which is so little to be praised for its fertility, that it is scarce worth the keeping of either. — However, it is very likely, that many provinces, much more beautiful, will be won and lost before this is end-

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ed. In the mean time, the Spaniards pretend to despise the English, who, I believe, are greater warriors than themselves.

LET.

LETTER XXX.

From the Same to the Same.

WE are arrived, my friend, at Paris, which is a large and populous city, full of noise and show. In the midst of a bloody and expensive war; nothing is to be seen but mirth and chearfulness painted on the countenances of the people. Public edifices are constructing, public ways repairing, and trade seems to go on without interruption.

THEIR religion is of the same kind with that of the Spaniards; but they do not appear to be so much bigotted to it. Their politics are greatly different, and much more refined than those of their neighbours. The people are much more social, less haughty, and laugh the gravity of the Spaniards out of countenance, at the same

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time that, perhaps, their own levity is not less ridiculous, though it is infinitely more agreeable to those who reside with them. They are eternal talkers, and are perpetually singing, dancing, and playing a thousand antics, which excite laughter in me, who am not yet accustomed to them. This very laughter heightens their mirth: they are far from resenting it; they care little whether one smiles with them or at them, so one does but smile: If a man may judge from outward appearances surely these are the happiest people in the world!

HEREAFTER I shall speak more of them, in proportion as I become more intimately acquainted with their manners, which they seem at no pains to conceal from any that will give themselves the trouble to inquire into them. For the present this may suffice. I have inclosed the proper directions, whither to send to me at Paris.

L E T.

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LETTER XXXI.

ITZUCAN to AMEXIS, at London.

AS I am informed, that letters can go from France to England, by the way of Holland ; I have taken the opportunity of sending to thee, as I should be glad there were a communication opened between us for the present. As soon as the war is over between the two nations, I will endeavour to visit thee ; for I long to see England, it is so much talked of ; and, though I have already found in my travels much to disgust me, I am yet curious to see more, but thou canst well excuse that curiosity, since I have it in common with thee ; and since it was thy example that first in-

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duced me to seek instruction in this eastern world. Farewel. If thou lovest me, thou wilt not let slip any opportunity of writing.

From Paris.

LETTER XXXI.
 TO A MEXICAN, AT LONDON.
 I have just received, from London, by the way of Holland, a letter from you, containing an opportunity of sending to you, as I should be glad that were a communication opened between us for the present. As soon as the war is over, between the two nations, I will endeavour to visit you; for I long to see Holland, it is so much talked of; and, though I have already found in my travels much to fill my mind, I am yet desirous to see more. But then I must wait some time, as I have it in common with many, that I have it as the example of this is.

LET.

LETTER XXXII.

ZAMOR to AMEXIS, at London.

WERE ever misfortunes like mine !
Misery hath made her abode
with me, and sorrow set up her dwelling
in my breast forever. Xeris is true ; but
I have found it too late. Xeris is slain
by my hands, and I shall not long sur-
vive her. I have delivered myself to the
officers of justice, and ask only a speedy
death to deliver me from the tortures
I feel. Thou wilt hear no more from
me ; nor can I write thee the particu-
lars of this matter. Thy lord's kinf-
man knows the whole of it. He is even
now labouring for my deliverance ; but
this labour will be lost, for even were I
pardoned, I could not survive my loss.

G 5

Farewel.

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Farewel. May Heaven bestow on thee
its choicest blessings, which will be the
latest prayers of Zamor.

From the Prison.

L E T-

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LETTER XXXIII.

AMEXIS to ITZUCAN, at Paris.

THY letter was welcome to me, and I rejoiced that thou hadst passed safe through the perils of the sea; but there are other perils for thee yet to pass through in these countries; and if thou escapest all the other dangers thou mayest meet with among the Europeans, it will be hard for thee to return without some of their follies and vices. I assure thee, I am almost tired with viewing them, what then must be the weariness of such as an absurd custom obliges to practise them every day! yet, I will not deny, but that I have greatly increased in knowledge, and acquired a more proper and regular method of thinking than I ever had in my own country.

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country. Some philosophical lights I have also received, which have, doubtless, assisted me in my inquiries after truth; but what do these avail? Alas! they serve but to shew me how far mankind deviates from its rules. But such is the fate of mortals, who were certainly never designed to taste of happiness here; the christians say they shall have abundance of it hereafter.

I COULD tell thee much concerning the English; but as thou hast a design of coming hither, I would have thee rather see with thy own eyes than with those of another: so I conclude my letter, wishing thee all manner of health and good fortune.

From London.

LET.

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LETTER XXXIV.

AMEXIS to * * * * *

IS Xeris slain, and is Zamor condemn-
ed to die? Unfold to me the par-
ticulars of this dismal story. I had but
two blessings in the world, a mistress
and a friend, and Heaven has taken them
both away from me. If Zamor has perished,
I believe I shall never more return. My
ashes will rest in a foreign land, unknow-
ing and unknown. If I live only to mis-
fortunes it matters little where I live,
or how soon I depart from a scene that
presents me with nothing but disagree-
able objects. With a little knowledge,
I have gained much sorrow. I wish
thou mayest send me some comfortable
news. As to Don Alonzo's kinsman,
we

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we have heard nothing from him for many moons. Haste, I pray thee, thy letters, that I may be delivered from suspense, which is the worst of evils.

From London.

L. E. T.

LETTER XXXV.

ITZUCAN to AMEXIS, at London.

ABSURDITIES are multiplied upon me: these christians pretend to believe in a future state, and yet draw their religious arguments from a source which supposes it unnecessary. They are perpetually preaching up the blessings which attend the good, and promising them riches and length of life; they are ever threatening the bad with few and evil days; though common experience shews them how often the contrary happens, and common sense must certainly tell them, that if there really be a state like what they speak of after death, it is there and not here that virtue is likely to be rewarded. It is impossible to enumerate the errors that
spring

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spring from this doctrine of a partial or particular providence amongst all those nations who believe it. Our ancestors trusted to it and were deceived. They thought heaven would protect them, innocent as they were, against the assaults of Spanish vagrants ; but their thoughts were vain. Heaven suffered them, their wives and children, their temples, and palaces to be involved in one vast ruin ; nay it overwhelmed them with shame, by destining them to be the prey of a handful of men, and crowned the bloody victors with a wreath of glory. Nor less vainly do these christians trust to this delusion, the fallacy of which every moment evinces, though they boast even miracles in its confirmation ; but these are such as it is generally very easy to refute : and if such are worked, according to that philosophy which they pretend to follow, every element must be disturbed, and sometimes the very nature of things changed to introduce a perpetual

perpetual series of miracles, for which there can be no occasion, and which must sometimes be absolutely contradictory to each other. For if two men, equally righteous and favourites of Heaven, pray, the one for and the other against a certain event, which depends on external accidents, how can the prayers of each at one and the same time be granted? Or if that law, which they call attraction (and of which if thou art curious, doubtless thou hast heard) be the bond of nature, what less than the alteration or the suspension of its force, which must disorder the whole structure of the world, can prevent a building, exposed to a violent earthquake or tempest, whose beams and cement are dislodged, from overwhelming in its ruins a good man, who, ignorant of these matters, lies sleeping in his bed. — But these mens arguments somewhat resemble a ring, which, trace it how you will, returns still into itself. If the good succeed, it is certainly the reward which heaven bestows upon them
for

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for their virtues ; if they suffer, it is the same heaven that by affliction makes trial of their virtues, as if indeed the great gods did not know their hearts without such a probation. Thus they would set all things right in this world, and leave nothing to be done in that future state, which they talk so much off, and which they affect to treat as brutes and barbarians all such as do not believe.

O AMEXIS, great of soul, and abounding in knowledge, tell me, if thou canst resolve these difficulties; and fear not freely to communicate thy sentiments, for as thou knowest I never was prejudiced to the opinions or manners of my country ; so now I would imitate any which I should think better, nor have I any other Ideas of religion than such as are consistent with right reason.

From Paris.

L E T.

LETTER XXXVI.

AMEXIS to ITZUCAN, at Paris.

THOU couldst not have written to me at a worse time, Itzucan, concerning those sublime matters thou speakest of, for my mind is greatly disturbed, and I am full of grief. My friend and thine, Zamor, has, through jealousy, killed his wife, Xeris, and is likely, as I hear, to be executed for the deed. Judge, then, how deeply I am affected; for thou knowest the love that subsisted between us. I assure thee, I would exchange all the knowledge I have gained for that more useful piece of science, *to bear calamity, the adverse turns of fortune to which life is subject.*

THE

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THE absurdities thou hast pointed out, have not escaped my observation; they are as greatly visible in England, as in any part of the world; for though we have here a diversity of opinions, yet there are scarcely any of them who believe in what they term revelation, that do not agree in this fallacious opinion. As to the notion of a future state, which, though little attended to by our countrymen, is most undoubtedly a very rational one, I must confess, among the christians I find it in the mouth of every one, and hear it daily spoken of as a most incontestible truth; yet if there be any such thing as judging of men by their actions, it is certainly written in the hearts of very few. The great book of their faith (though in many articles it is variously interpreted) is agreed by all christians to forbid certain vices, and to denounce punishments hereafter on such as live in the commission of them, yet nothing is more common than to see
these

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these crimes committed, and even gloried in by the perpetrators of them. When a man declares solemnly, "I believe in the precepts contained in such or such a volume, I believe it written by the immediate command of my God; and I believe all those accursed who do not acknowledge and observe it." Who can give credit to this assertion, when that man is daily seen breaking the rules therein contained, and making a scoff of such as strictly adhere to them, though he is informed, in that sacred volume, that he who continues in the breach of the least ordinance, therein contained, is guilty of the whole and liable to eternal perdition. Must we not conclude such a person to be either a dissembler or a madman? Yet instances of this kind are frequent among the christians, whose religion, (especially here) sits easy upon them, like a cloak suited to all shapes, and if they cannot make their lives conform to its
com-

commandments, they endeavour to make those commandments conform to their lives, so ingenious are they in these matters; and there seems to be always one saving clause for them, which is that if in the midst of danger, or even at their death, they express the least sorrow for what they have done; though it be only the mere effect of fear, they are persuaded by their priests, that this circumstance is of itself sufficient to insure their happiness in a future state. Yet a mistake in this matter, according to their system, must be of the most dangerous consequence. On the whole, it appears, that either these people do not believe as they say, or else they know not what they believe, and do not trouble themselves with inquiries concerning an object so distant as futurity. And this has rendered it necessary for their wise men, to inculcate strongly the notion of a particular providence taking care of the affairs of the world, and rewarding the good,
and

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and punishing the bad, even in this life, reserving still to heaven the exclusive privilege of doing this merely at pleasure, and of making up all deficiencies in that which is to come.—However absurd such opinions as the last mentioned may appear, I assure thee it does not want for strenuous supporters, and it is certainly rather more attended to than that of a future state, though not both of them put together, and joined by the precept of their book of faith are sufficient to restrain these christians from living in the practice of the most enormous vices.

THY arguments in regard of this matter, are just and well-grounded; but there is little occasion for the christian teachers to set people right in this particular, since that would be only to take away one restraint that is laid upon their vices, and which would certainly be very imprudent. Thus a wrong conduct

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duft generally goes hand in hand with wrong opinions, and thus it is that people proceed in deceiving themselves and each other, till death undeceives them all.

LET-

LETTER XXXVII.

ITZUCAN to MAGATZIN, at Mexico.

AS pride is the prevailing passion of the Spaniards, so insincerity is that of the French. These latter are indeed the best of company; but they are, generally speaking, the worst of friends. They are forever making professions of their regard, but always backward in proving it. Nothing is more common here than to see a man embracing his greatest enemy, and intreating him to command his service, or promising to assist a person with all his interest, whose very name he is perhaps ignorant of, and whose concerns he never gives himself the trouble to inquire about afterwards. One of these very polite men, to whom I had done a small favour, came to me some time since, and, with much ceremony,

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H

mony,

mony, offered me the command of his person and fortune. I told him, that I did not deserve such regards, as I had by no means merited them. "It is no matter," said he, "I like your conversation, your air and mien delight me, and your generosity of temper has ensured my friendship. There is something very enchanting in the natives of your country."—"Pray, Sir, have you ever seen any of them beside me?"—"That I cannot recollect just now; but, as I was saying, as you are a stranger, if I can do any thing for you, you cannot favour me more than by commanding me; and, I flatter myself, that I have it in my power to gratify either your curiosity or your interest, by the place I have the honour to enjoy, which is near his majesty's person." Thus he went on for an hour, and almost killed me with talking, nor would by any means admit of any other subject of conversation than

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than our friendship. But I was at last so much convinced of the reality of his professions, that I easily excused his talkative manner as a fault of his country, and remained well satisfied, in having thus laid a foundation of friendship with a person of some note in France.

DON FERNANDO G—— having gratified me with a genteel appointment in his household, I had frequent occasions of transacting this gentleman's business with him, and quickly found, that he esteemed me as an useful person, a consideration with which I was really well pleased. I received a profusion of compliments in return for my assiduities to serve him, and had no small satisfaction in seeing him always leave me with a chearful countenance.

ABOUT a month, I had in my turn a small favour to ask of Mr. Pareille, in behalf of Don Fernando's secretary, and the person I sent to request it received

H 2 from

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from him an absolute refusal. I afterwards waited on my friend myself, who made many excuses, but in the end refused me also; hinting, at the same time, that had it been for myself, he did not know but that it might have been granted. "Well," said I to myself, "dis-
 "appointments will happen, and, though
 "it be not now convenient, at another
 "time my friend may oblige me." My lord was, however, of a different opinion. "If thou lookest for friendship from
 "that man," said he, "I fancy thou
 "wilt be miserably deceived. I have
 "heard a person profess as much as I
 "find he has done to thee, and yet
 "mean nothing by it. Nor do I hear,
 "that M. Pareille is more famous for
 "his sincerity than other courtiers. I be-
 "lieve he is rather on the other extreme;
 "but thou mayest live here long enough
 "to see more of him, and, in the mean
 "time, I would have thee only not to
 "take every occasion of proving his
 "friend-

"friendship." Accordingly, another offered : A gentleman, two of whose sons were slain in the present war, bearing the king's commission, applied to me, being in the greatest distress to obtain some small appointment in his excellency's train or household : there was none vacant. I told him, he should rather have applied to the French court. He said he had done so before, but for want of a proper introduction had met with no success. I thought I could not have a better opportunity of using Pareille's friendship, for his own and his monarch's honour, than to recommend this worthy man to him, as I knew him to be in great favour with the premier minister of France. I did so, and was again disappointed, though I personally solicited the favour, and pressed it warmly. I was now vexed, but still I did not complain. But, once more, I resolved to try my friend, having communicated my ill success, and my future

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designs, Don Fernando advised me to let this last intended trial be a feigned one, and such as might be calculated to put his regard for me to the strongest proof. I was a long time before I could bring myself to consent to put this piece of dissimulation in practice, so much do I hate insincerity. But, overcome at last by the reasonings of my patron, I went to M. Pareille's, feigned to him, with a sorrowful countenance, and told him I was in disgrace with my patron, begging his kind interposition in my behalf, and, at the same time, informed him, that I was, in the interim, very much in want of a certain sum of money for some affairs of great concern to me, which I promised to repay as soon as the breach should be made up between us. He said, he was extremely sorry, that in neither of these particulars it was just then in his power to oblige me, As to cash he protested he had not a farthing in the house, and most unfortunately

nately he had that very morning had so great a difference with one of Don Fernando's friends, that he would not positively think of asking any favour of that nobleman. I was not however, so repulsed; I pressed my suit yet more ardently; represented my case in the most lively colours; and, at last, ventured obliquely to reproach him with his former professions of friendship. On this he reddened a little, and cried; "Is it my fault, sir, that I cannot help you?" "I protest I have told you nothing but the truth; but call to-morrow, and, perhaps, I may assist you with a trifle of cash. I vow I cannot at present." I withdrew, though I easily guessed this was only a shift to get rid of me; and having informed my patron of what had passed, we concluded, that I should attend him the next day. When I came thither, M. Pareille was gone abroad, but had very generously left a guinea for me with his valet, together with a note, in which he very politely desired

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never to see me more, alledging, that my visits gave umbrage to a certain great man, whom he was bound not to disoblige. I checked my rising anger, and carried the guinea and the letter together to Don Fernando, who only said, "See now, whether I did not judge
"rightly of the matter." But that very afternoon, to increase my detestation of this dissembler, came a billet in his own hand-writing, complimenting my patron on the disgrace he supposed me to have suffered, complaining, that I was an insolent beggar, who was perpetually plaguing him for charity, hinting, how improper it was to trust foreign servants, and in conclusion, intreating and advising, by all means, that I should be discharged from the post I occupied, on which he well knew all my subsistence depended. This completed his character, and gave me a very disagreeable idea of the friendship and sincerity of a Frenchman. My patron sealed up his own letter carefully again,
and

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and inclosing it in a cover, sent it back to M. Pareille, with his compliments; and neither that nobleman nor I have been troubled with his visits since.

AMEXIS sometimes writes to me from London. In his last he sends me a melancholy account of Zamor's having slain his wife. Let me know if it be so, for I am greatly concerned at it, and should hope he has been misinformed, but that I hear Zamor himself sent him the ungrateful tidings, who, I find, has surrendered himself to the Spanish officers of justice. I pray the good Gods to grant him a deliverance. Thou knowest how much sorrow his death would occasion to his and thy Itzucan.

From Paris.

H 5

LET-

L E T T E R XXXVIII.

MAGATZIN to ITZUCAN at Paris.

ALL thy letters have come to my hands. I rejoice in the safety of my cousin. Xeris died not by her wound, and Zamor is set at liberty. His wife however hath withdrawn herself, and he scarcely retains his senses. He is about to follow her whom he has injured, and it may be many moons before we see him again.

THY words are full of wonder. I did not think there were on earth such people as thou describest; but my knowledge is little; and I take all on thy credit, because I know thou never speakest nor writest the thing that is false. It gives me comfort to hear that thou art favoured so much by the noble Spaniard, though I love not his countrymen. As to the manners of the Frenchmen which
thou

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thou hast described, I think them so detestable, that all mankind ought to shun the people who use them. If politeness, as thou termest it, consists in deceit and lying, it is a quality which I should never desire to be possessed of. If these Frenchmen talk much it is to little good purpose, so it were better they held their peace. As for the christian priests whom thou hast named, they are execrable, and whatever boast they may make of their religion, as it is practised among them, it appears to me absurd and contemptible: their policy is nothing better; and I think they are not much to be envied in any thing but the superiority of their arms. Their knowledge in other matters, as far as I can find, produces them more trouble than benefit, and makes all their follies appear more conspicuous than otherwise they would do. — I have been shewed some letters of thy friend Amexis, wherein he paints the vices and follies of the christians in most lively colours. But sometimes his manner of
writing

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writing is rather too high for my comprehension. Thou knowest, Itzucan, I am a plain man; I write and converse plainly, and am not acquainted with matters above a plain capacity. However, I admire thy descriptions, and see the justice of thy arguments; and I hope thou wilt not ever suffer thyself to be vanquished in dispute by either French or Spaniards, or any other of the barbarians, among whom thou livest. Farewel: I am always delighted with thy letters, and glad to hear of thy welfare.

From Mexico.

LET.

LETTER XXXIX.

ZAMOR to ALVAREZ.

IT is true, O most excellent man! that I am the most ungrateful person on earth ; but it is no less true, that I am the most unhappy. I have long had thy pity : tell me, have I not rather deserved thy contempt ? It is certain, I have gained that of Xeris, and her hatred, whilst I, notwithstanding all that has happened, love her to distraction : yet I cannot blame her for leaving me, at the same time that I die, if she does not return. The people tell me indeed, that she is my wife and my property, and talk of my forcing her back ; but if she does not come willingly, I shall never desire to have her with me at all : I cannot be so mean as to seize her body, while her soul is not mine. I have highly injured her, I shall never be
easy

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easy till she forgives me. I will follow her wherever she goes till she has sealed my pardon.

My lord Alvarez, if my submission to you, were to be made equal to my crime against thee, I should kneel down a thousand moons at thy feet, and be perpetually asking thee forgiveness; but as this is what thou dost not require, and as I am forbidden to enlarge this subject, I can only retain in my heart a grateful sense of thy generosity, and charitable care for my welfare, even at the time that I most hated thee, and sought thy life. Thy kindness to my wife, which I so fatally mistook, with a thousand other benefits conferred upon me, since I was rescued from my foe by that victorious arm; these, thou mayest rest assured, will ever live in my memory, as long as I myself shall be able to survive my misfortunes; and if there be another state after death, wherein we remember things past, I shall even then be mindful of the friendship of Alvarez.

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THE letters of Amexis are full of the virtues of thy kinsman. Were I to fill those I write to him with thine, the task would be endless. But thou strivest in vain to comfort a wretch like Zamor : my woes bear heavy upon me, and if my beloved Xeris cannot be persuaded once more to return, I shall find no other remedy but in death. Farewel, my lord. Think favourably of the unhappy Zamor.

From Mexico,

LET.

LETTER XL.

XERIS to XICATAQUA, at Yucatan.

THOU wert desirous Xicataqua of hearing thy story from my own mouth, of my husband's cruel usage. I will tell it thee, though my heart is ready to burst with grief and anger every time I do but think on it, and think at the same time that I cannot be revenged.

IT is now many moons since the Spaniard, Alvarez, came to settle in the city of Mexico. Thou knowest, I never hated his countrymen; but this man having saved my husband's life from an ambush laid for him by his rival Guachimala, to whom I had preferred him, Zamor brought home his benefactor to his house; and this was the first time I ever beheld him.—Perceiving, however,
that

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that my husband entertained no other regard for him than merely such as he was obliged to shew to the preserver of his life, I was far from being desirous of his company, and shunned it as much as possible. But it was not long after this, that Guachimala, having engaged a negro to administer poison to Zamor, in some liquor, by chance I drank it, and was near expiring by the mistake. At this time Alvarez came to visit my husband, and having heard in what a situation I was, came together with a Spanish physician to attend me every day. By such means I recovered, and was rendering thanks to the great gods for my deliverance, when this worst of evils overtook me, which has for ever destroyed my peace. The frequent visits of Alvarez, having made my husband jealous, he began to be industrious in seeking for proofs of what existed only in his imagination, and I soon began to perceive an alteration in his temper and behaviour, which I could by no means
account

account for. Innocent as I was, I thought not of his jealousy, till its effects too plainly appeared : for having, by some chance, picked up a paper, written in Spanish characters, containing some tender expressions, addressed to Alvarez, by a favourite mistress, the name being either by accident or design, torn off, he fancied that I was the writer of them ; and possessed with this imagination, entered my chamber, and in a fit of jealous rage, stabbed me with a poignard. I fell down bleeding at his feet, with a loud shriek, which brought some in the house into the chamber, where, as I since learned, they found him standing over me in a melancholy posture, and disarmed him of his weapon, without the least resistance. He ordered himself into the hands of the king of Spain's officers, and was kept in prison till my recovery. How much he has since desired to be reconciled to me thou knowest, for I have told thee all ; but I am resolved never more to live beneath one
 roof

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roof with the man who could at once suspect my virtue and attempt my life. I know, he says, it was an excess of love that occasioned him to behave thus; I desire to be no more subject to the effects of such excesses. I am content to be moderately beloved; nor will I ever again give occasion for such extraordinary proofs of affection. If I find myself not safe here from his persecution, I shall withdraw to Tlascala, whither, I think, he will scarcely take the pains to follow me. I must live separated from him; and, on the other hand, he has my consent to live with any woman who can delight in such a loving husband.

From Panama.

L E T.

L E T T E R XLI.

XERIS to ALVAREZ. at Mexico.

MY Lord Alvarez, you endeavour in vain to persuade my returning to such a man as Zamor. Could I believe that all he has done were the effect of love, it would not in the least alter my resolutions: since I should consider a person whose affection had such dreadful effects as dangerous to my repose, as one whose anger was implacable. What signifies it to me, whether it be love or hatred by which I suffer, if the danger and inconvenience be the same?

You, of all men, my lord, should be the last to plead for him; since he was ungrateful to you for his life preserved, and wounded your character with the stab he gave to my person. As I have been brought up among the christians of
your

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your nation, I have had an opportunity to observe much of their manners and tempers; and I must own, I never saw any of them pursue that conduct which you at this time adopt. The forgiveness of injuries, so much talked of, (and which they say their religion enjoins) is generally but little practised among them; and indeed to me it has ever appeared a most ridiculous doctrine, very difficult to be followed, and liable to subject those who pretend to observe it, to the contempt and insults of all the world. I know not how well or ill I reason upon this matter, but I speak only from what I have seen and heard. One of our ancient emperors pretended to this virtue, which was doubtless a whim of his own, as he had most certainly never heard of the christians, nor of their doctrines. He was easily offended at trifles, and made a merit of forgiving them. One of his subjects who had a mind to put his master's temper to a trial more severe, took occasion

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sion to speak very disrespectfully of him, and even to reproach him to his face. The emperor was unaffectedly angry at him; but remembering his character, he suffered his resentment soon to cool, and forgave him the injury. The Mexican thinking him a fool, began to deem him quite unworthy to reign, and plotted to dethrone him; but the conspiracy was discovered to the emperor time enough to prevent its being put in execution. He sent for the criminal, and examined him in presence of the principal men of his court, who all adjudged him worthy of death. Yet the emperor delayed passing sentence upon him, ordering him, however, to be confined. Some days after, he sent him word, that he sincerely forgave him the offence committed against his person; but should never forgive himself if he did not as a friend, advise him, that certain nobles of the realm, displeased at his presumption, were about to send some soldiers, who would put him

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him to death by the torture, to prevent which, says the emperor, I give you leave to hang yourself.

From Panama.

LET-

LETTER XLII.

ALVAREZ to XERIS at Panama.

YES, Xeris, you have been highly injured, and you have all the reason in the world to complain. Zamor, it is allowed, has stabbed at once your reputation and your person; he has alarmed your fears, and roused your resentment; but must those fears and that resentment never subside. Again I repeat, that this is unreasonable. Convinced of his error, the repentant criminal will make the best of husbands. Besides, do you not easily perceive how much he loves you, since he does not avail himself of that right which the laws give him over your person, and only intreating where he might command; and what does he intreat of you,
only

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only once more to be happy; for that you are not so at present is most certain. Have you never wished for the pleasure which your former state afforded? Have you never sighed for the peace you once enjoyed? I dare assert you have. Return then to those pleasures, to that peace, and make at once yourself and your husband happy.

You have such a lively wit as an European might be proud of; but you do wrong to turn it against the noblest principle that ever graced humanity. The revengeful are a torment to themselves; those who can so far get the better of their passions as to forgive injuries, enjoy a tranquillity of mind resulting from that placable disposition, which it is not in the power of words to express, and those only who feel it can describe. It is the noblest way of triumphing over an enemy, because it subdues his mind. The body, indeed, may be conquered by arms, and restrained by bolts and chains.

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I

But

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But this kind of revenge is alone capable of binding the soul. There are few spirits so stubborn as not to feel its force, and submit to its superior power. He who avenges an injury in the most rigorous manner, even by death itself, does at most but remove an enemy; they who practise this virtue will seldom fail of doing that, and at the same time gaining a friend. I allow that this principle is more talked of than practised even among Christians; but this ought to be considered as an argument of its superior excellence, which few can attain to.— The story of your emperor has in it a ridiculous circumstance; but you will remember, Xeris, that this only arose from the pretensions of that prince to a virtue which he really did not possess. I must also observe, that it is not absolutely in the power of one man, though a king, to pardon an offence which may properly be said to be committed against a community, and that a man may be said with justice to forgive the person, when he, the for
fake

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fake of society, punishes the crime. There is no necessity for a judge to be angry with a criminal. It often happens, that he pities the man, while he punishes the fault to prevent the evil from spreading, or to remove the cause of it. But this does not in the least affect private virtue, since there is no rule in life which must not vary with circumstances. But nothing is more plain than that in your case; to forgive, and, if it were possible even to forget, what has passed, must be the most eligible conduct, since it will conduce to the happiness of both to do so. I have been injured as well as you; yet I consent to bury my resentment for your sake and his: you will not do so for your own. See the difference. Once more I conjure you to be reconciled to one, who though he has strong passions, possesses a good heart, and is defective in nothing but that he is not a Christian. He has, indeed, committed a great fault; but it has pro-

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ceeded from an excess of sensibility.
There are many European ladies who
would rejoice in such a husband.

From Mexico.

L. E. T.

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LETTER XLIII.

MAGATZIN to ZAMOR at Yucutan.

I AM sorry that a person of thy understanding should multiply sorrows to himself. A Spaniard, contrary to the manner of his countrymen obliges thee. Thou art weary of the obligation. He does thee another piece of service in saving the life of thy beloved Xeris. Thou growest jealous of him, playest the madman, and stabbest thy wife without proof sufficient of her guilt. Thou art imprisoned and lamentest there. Being delivered, thou art equally unhappy, and just ready to die for want of the presence of Xeris, and thou wilt not assume the authority of a husband to command her back again. What is all this but madness? Yet thou art acknowledged to possess extraordinary sense and a great

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genius, as the Europeans term it. If great *geniuses* are thus industrious to make themselves unhappy, it is a circumstance in my favour that I am not one of the number. But if thou wilt take the advice of a plain Mexican heart, (uncorrupted by Spanish manners) that means thee well; either command thy wife's return, and keep her under proper restrictions for thy safety, if thou hast yet a noble spirit, and a manly mind, cease to complain of her cruelty, and abandon all thoughts of that revengeful woman.

From Mexico.

LET.

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LETTER XLIV.

ALVAREZ to ALONZO at London.

WHILST thou, a captive in the land of thine enemies, art making thy observations on their genius and manners, I am no less busied in examining those of our native Americans, a task which once employed thy leisure time, and I do not find it a disagreeable one. Amexis, I find, has informed thee of my connexions in the family of his friend, and the almost fatal consequence that attended it. The matter is not yet settled, and I am as much interested in it as ever.

I CANNOT forbear arraigning the judgment of those who consider wit, genius, and sentiment, as confined to the Europeans. These, your half-countrymen,

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most certainly possess their share of them, but they want cultivation, and therefore thrive not, as in our old world. I assure you, there are others who exhibit a proof of this besides your Amexis. Zamor has, in his nature, all the qualities of a warm and generous hero ; such as Homer ascribes to his Achilles, or Virgil to the unfortunate Turnus : nor are the women devoid of wit and parts. This very Xeris, whose return I am in vain soliciting, what is she but the model of a high-spirited offended heroine. Situations alter facts ; and faculties must necessarily lie hidden, if opportunities do not offer for their possessors to exert them. I know that christians are but too apt to despise these people ; I know too how little reason they have to do so ; but our prejudices often hinder us from considering human nature as it is. We first form to ourselves the images of things as our own wild fancy presents them to us, and then decide of the reality, by those false portraits. And it is
to

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to this we owe the strange opinions,
which at this day prevail in the world.

I HAVE taken care to settle all those
affairs of yours, which you wrote to me
about, and am happy in having it in my
power to serve you. As the war is
drawing to a conclusion, I hope soon to
have the pleasure of seeing you in Old
Spain, whither I shall within a short
time return. In the mean while write to
me with every opportunity, as you know
how dear your health and welfare must
ever be to your Alvarez.

From Mexico.

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LETTER XLV.

XICATAQUA to MAGATZIN at Mexico.

I CANNOT recollect the moment in which I loved thee so well as not to love my freedom better; if I did, I should be angry with myself. Why wilt thou torment me; and how often have I told thee this! And if I never loved the married state, dost thou think I shall not think it still less desirable, when I consider the unfortunate lot of Xeris, with whose person and story I am acquainted. In short, I consider marriage as a bondage, to which I am not disposed at present to subject myself. Thou art even jealous beforehand, what wilt thou be after I am become thine? Thou sayest, thou hast a rival; and fearest I treat him more favourably than I do thee. Behold

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hold what encouragement I have given him, and if thou canst envy him any longer, thy madness will not admit of a cure.

From ****,

LET

LETTER XLVI.

XICATAQUA to GUOYOMAN at Tlascala.

GUOYOMAN, rich in possessions, descended from the line of the ancient Caziques, and abounding in knowledge and honour; what wouldst thou with Xicataqua? She seeks not to become a wife to any man; and if she did, thou shouldst not be the person of her choice.

THOU hast much to say for thyself. Thou gloriest in being a Tlascalan; thou art proud of the privileges of thy nation. Art thou not ashamed to boast of privileges which thy ancestors gained by treason; and treasures ill-kept, at the expence of thy country's freedom? Knowest thou not, that all these last no longer than thy masters and ours are pleased to allow them, and that even
while

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while they do last, they are dishonourable?

BUT go! enjoy these mighty blessings and live with them, as thou mayest chuse thyself a wife among the honourable and renowned Tlascalans: thy countrywomen, may rejoice in a lord like thee; but thou canst never recommend thyself to Xicatiqua.

From Tunis,

I have not wish in my own country, and am determined to travel and observe the manners of other nations. To this end I have habited myself like a boy, and am already engaged as a page to one Alonso de Sanchez, a Spanish gentleman, who is going home to his own country, which now begins to taste the blessings of peace. There will be no doubt, doubtless, as this strange incident; but I had it in presence to be so faithful to my disposition, that I cannot let it. And as I am not of the honour of those who are counsel of their friends,

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LETTER XLVII.

XERIS to XICATAQUA at Yucatan.

PERSECUTED and pursued from place to place, I am about to embark for Europe : steady to my purpose, I resolve never more to return to my husband ; and weary of the misfortunes I have met with in my own country, I am determined to travel and observe the manners of other nations. To this end I have habited myself like a boy, and am already engaged as a page to one Antonio de Sanchez, a Spanish gentleman, who is going home to his own country, which now begins to taste the blessings of peace. Thou wilt be astonished, doubtless, at this strange resolution ; but I find it at present to be so suitable to my disposition, that I cannot restrain it. And as I am not of the number of those who ask counsel of their friends,

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friends, when they have already settled in their own hearts, what method they shall follow, I shall not trouble thee for advice, but only acquaint thee as a friend, with my design, in regard of which, I know I need only to enjoin thee to secrecy, and thou wilt be as silent as the tomb. Farewel: I shall always regard and love thee; and thou mayest depend on my writing to thee from every place, where there is an opportunity of conveyance.

From Panama.

LET.

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LETTER XLVIII.

ZAMOR to MAGATZIN.

I AM not at a loss to comprehend thy reproofs, Magatzin; but who can conquer nature. Such as I am, such I was formed by the great gods, and such I am likely to remain. If there are flaws in the mould, they are easier to be found out than amended: though I am willing to do whatever is within my power in that regard. But I cannot blot Xeris from my remembrance, nor can I be supposed to enjoy any satisfaction in her society, if I should force her to return. Nor can I blame her for her resentment, since unhappily I gave her so much occasion for it. It is true, I injured Alvarez too, he generously forgave me; but something must be allowed to woman's weakness; and thou knowest, Magatzin,

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Magatzin, that the sex are generally violent in their resentments.

I LOVE thy plainness, I admire thy sincerity. Always speak and write to me freely. Thy words and letters shall be ever welcome: If I cannot always strictly follow thy advice, I yet, may in some degree, profit by it. For my own part, I hate the man who speaks one thing and means another. I know thou never dost, and shall always reckon thee my friend.

From Mexico,

LET

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LETTER XLIX.

ZAMOR TO ALVAREZ.

SHE is now irrecoverably lost. This is too much to bear. Oh! my lord Alvarez, in the midst of all my happiness, I never knew how much I loved her. I was like one who has a mine in his grounds, the richness of which he knows not till an enemy takes it from him by force. I shall never know peace again. Joy will be a stranger to my breast, and the remembrance of past pleasures will haunt me wherever I go. Too late I feel the ill effects of sudden and unrestrained passions; but I lament in vain. — For you, my lord, I am sensible nothing has been wanting on your part to reconcile me with my injured wife; but I am informed by Xicataqua, that she is departed for Europe, though she will not let me know how or with

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with whom she is gone.—If I should get that intelligence, it would be all I could expect, for I would follow her all over the world. But even this would be too great a happiness for Zamor.

L E T.

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LETTER L.

MAGATZIN to XICATAQUA, at
Yucatan.

IN the midst of all thy slights, my Xicataqua, I am under an obligation to thee for what thou hast written to Guoyoman. In particular, thou hast done well to reproach him with his boasts which he is so apt to make, of his descent from the antient Caziques of Tlascalala. It was little to their honour, who betrayed their country and ours to the Spaniards. But what has all this to do with love? Or is it sufficient to comfort me, that you hate my rival, if you regard not me. I know not how to dress up my passion in soothing words; but thou knowest that I love thee with a sincere affection; and, I tell thee, that I cannot live without thee. — Consider, therefore, whether thou wilt be the de-
struction

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struction of one, whose happiness is placed
in thee, or whether thou wilt rather ac-
cept his hand, whose heart is already
thine.

From Mexico

L E T

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LETTER LI.

ZULIMA to ZAYDE at * * * *.

IT was impossible, Zayde, to get a passage from Tunis to my own country. After I made my escape from the bashaw's, which I happily effected, the night that I last wrote to you. I retired with my Englishman, whose name is Sydenham, up the country, not daring, at that time, though in disguise, to make my appearance at the port. My deliverer then placed me in a little house in the woods, which was formerly inhabited by a sort of hermit or farquir, who died on some of his pilgrimages; but that circumstance being known to few, I remained there unmolested, while Sydenham having provided a dress like the farquir's, ventured out from time to time in that attire, to get provisions, and to procure intelligence, and left me safe in the hermitage,

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hermitage, which consisted only of two rooms, which were furnished very ill, and had scarcely any of the utensils necessary for life. Four days had passed before he found any likelihood of our procuring a vessel to embark in. At length he found means to become acquainted with some christians, who had seized a boat, with which they were preparing to put to sea; and, by his address, prevailed on them to admit me as a companion of their voyage, which was intended only for the first port they could meet with, belonging to any christian power. — Though my firm intent was to return to Mexico; yet since I could not be supposed to do this immediately from Tunis, I consented to this expedient, and set out with him for the creek, from whence they launched their vessel, and quickly put off to sea, under cover of the night. There were on board besides ourselves, two Englishmen, two Spaniards and a Frenchman, besides a lady, who was veiled, and seemed to be long

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long to the latter. We hoisted our sails to a favouring breeze, which soon wafted us out of the sight of land, and after some days sailing, it was resolved, the the sea being full of Barbary corsairs, that we should put into Minorca, which had been taken by the French, and was newly delivered up into the hands of the English, according to the late treaty. Here we landed accordingly, and being presented to the governor, were courteously received by him. There were at that time, several vessels in the harbour, ready to sail for France and for England, but not one for the western world. My conductor would fain have persuaded me to have embarked on board one of his own country ships; but I rather chose to go with a French captain, and so did all the rest of my companions. Accordingly we agreed with one M. de la Rivette, for a passage to Marseilles, whither he was bound.

By

By this time I began to be better acquainted with my fellow passengers, all of whom seemed to be social and agreeable persons; and the lady having laid aside her veil, was discovered to be a very beautiful young person, just in the bloom of life. She sung melodiously, and played several most charming tunes upon a lute which she had brought with her. Being the only woman passenger on board, I naturally connected myself with her, and curiosity prompting me to make some inquiries concerning her affairs, she gave me the following account of them, which I here send you for your entertainment.

The HISTORY of ELVIRA.

“ My father’s name was Colville; he
 “ was an English merchant, my mother
 “ a Portuguese lady, the daughter of
 VOL. I. K “ don

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“ don Lopez de Pablos, whom he mar-
 “ ried in a voyage he made to that
 “ kingdom. — She died whilst I was an
 “ infant, but my father so well supplied
 “ the loss of her, that I scarcely felt
 “ it; and by the time I had attained
 “ my twelfth year, I received many ac-
 “ complishments of education, and was
 “ likely to have received many more,
 “ when some sinister accidents prevented
 “ my progress, and were the occasion of
 “ all the future ills which I so early suf-
 “ fered in my journey through life.

“ Mr. COLVILLE, whose trade was very
 “ extensive, lost one of his richest ships;
 “ which, unhappily for him, being not
 “ furnished with the proper passes, were
 “ taken by some corsairs of Barbary.
 “ At the same time, another ship, of
 “ which he was also the sole owner, was
 “ lost at sea. And he had scarcely time
 “ to recover himself from the confusion
 “ these accidents had occasioned, when
 “ a fire consumed his warehouses, and
 “ reduced

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“ reduced him from a state of opulence
“ to that of a bankrupt. Having set-
“ tled his affairs, he had some offers of
“ friendship made him, and overtures
“ proposed towards establishing him
“ again in business; but his chief care
“ being for me, he would accept of none
“ of these, till he had delivered me
“ into the charge of my grandfather,
“ who was, by this time, retired to Ve-
“ nice. To this purpose, Mr. Colville
“ procured a passage in a ship, that
“ was going a voyage up the Straits,
“ for him and myself; but, after hav-
“ ing been tossed to and fro by various
“ storms, we were at last wrecked upon
“ the Grecian coast.

“ My father was saved with some dif-
“ ficulty, and I was preserved by one of
“ the sailors, who, in that dreadful mo-
“ ment, saved my life at the hazard
“ of his own; but all our effects, toge-
“ ther with those belonging to every one
“ on board, were lost; the captain, chief

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“mate, and many of the sailors also
“were drowned. We found the Greeks,
“however, to be a very hospitable peo-
“ple, who, instead of destroying us,
“for the sake of pillaging us of what
“trifles we had saved, supplied us,
“as far as was in their power, with the
“necessaries of life, advising us to go
“to the bashaw of the next town, make
“our case known to him, and implore
“his assistance.

“ACCORDINGLY, my father waited on
“him, from whom he received a small
“present, and the promise of doing all
“in his power towards getting him con-
“veyed to Venice. In the mean time,
“however, he fell sick of a fever, oc-
“casioned chiefly by the fatigues he
“had undergone; and finding him-
“self draw near his end, his thoughts
“still turning upon me, he resolved
“to commit me to the care of one of
“his own countrymen, whom he had,
“by chance, seen in the bashaw’s court,
“and

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“ and who used frequently to come and
“ visit him during his illness. — To this
“ man he had done many favours, whilst
“ in England, and he promised, in re-
“ turn, to take care of me, till an
“ opportunity should offer of sending
“ me to Venice. There was also a
“ Turk, whom my father had once been
“ instrumental in releasing from prison,
“ and sending him home to his native
“ country, who made the same offer ;
“ but Mr. Colville, naturally preferred
“ that of the christian, his countryman,
“ to whose charge I was accordingly
“ committed, when my dear father ex-
“ pired.

“ I WAS old enough to be sensible of
“ my loss, and I bitterly bewailed my
“ destitute condition. The Englishman,
“ who had by this time, taken upon him
“ the name of Achmet, made use of all
“ his art to comfort me, and told me,
“ I was as welcome to share every thing
“ he had, as if I were his child ; and at

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“his death, promised to bequeath me
“his fortune, which was considerable.
“Thus he soothed, and deluded me with
“false promises, loading me at the same
“time with ornaments, and purchasing
“for me such trinkets, as are generally
“most agreeable to young persons. — In
“the mean time, he assured me, that he
“had employed proper persons to in-
“quire, whether my grandfather was yet
“living, a circumstance very grateful to
“me, who doubted not but that he had
“purposed to convey me to Venice with
“the first opportunity. Too soon I
“found he had far other intentions.

“He removed me, as for my health
“and pleasure, to a little house of his,
“and there he began his address to me,
“in warm terms as a lover, and made
“me some proposals of becoming his
“mistress, which I had resolution enough
“to disdain. Having often repeated
“these to no purpose, he one day at-
“tempted to force me. Young as I
“was,

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“ was, I made so stout a resistance,
“ that he thought fit to desist from
“ his purpose, swearing, however, that
“ he would be fully revenged. —
“ Some time afterwards, he came to me,
“ and very submissively entreated my
“ pardon for his offence ; which he as-
“ cribed to an excess of passion, and
“ promised, that very day, to remove
“ me to the town. I was obliged
“ to be satisfied, and accordingly set
“ out with him, but too late perceived
“ he took a different road from that
“ which he had at first proposed to me,
“ and brought me to a house ; where,
“ pretending to stop for refreshment, he
“ committed me to the care of a man
“ in a Turkish habit, with whom he had
“ a conversation, in a language I did not
“ understand.

“ I now began to suspect some treach-
“ ery. I at first flew into a violent pas-
“ sion ; but afterwards considering how
“ much I was in his power, I had re-

"course to intreaties; I threw myself at
 "the feet of this false guardian, and ad-
 "jured him by all that was sacred, to
 "be mindful of the trust reposed in
 "him, and of his obligations to my fa-
 "ther. I begged with tears, that how-
 "ever cruel he himself had been, he
 "would not aggravate that cruelty, by
 "consigning me over to a stranger.
 "He only replied: You thought it hard,
 "Elvira, to submit to my embraces,
 "perhaps the person with whom I leave
 "you, may recommend you to the arms
 "of one you may like better. In the
 "mean time I shall give him something
 "to bear your expences. And saying
 "this, he produced a great bag, from
 "which he told out a considerable quan-
 "tity of gold, and gave to this man,
 "after which, he broke from me, and
 "disappeared."

HERE I must break off for the pre-
 sent, the story of Elvira, which I shall
 continue with the next opportunity; but
 a gathering

LETTER LI.

From the Same to the Same.

A GAIN all is serene; we have had a dreadful tempest, but it has not done any injury to the stout vessel in which we were embarked, though my Zayde will easily believe me when I inform her, that I would have given all I was possessed of, to be safe landed on some peaceful shore.—But I promised to proceed with the story of the English lady.—Take it in her own words.

THE HISTORY of ELVIRA continued.

“THE man, to whose custody I was
 “placed, began by this time to be affected
 “as I thought, by my grief, and spoke
 “to me by a servant, his interpreter, to
 “lay

" lay aside my sorrows, promising to do
 " every thing in his power to make my si-
 " tuation agreeable. I thought at first, he
 " intended me for his mistress, and shriek-
 " ed violently whenever he approached
 " me. For the present, he permitted me
 " to retire to my chamber, from whence
 " when I was sent for the next day, I was
 " convinced of my mistake; for one of his
 " servants bringing me to him, I perceiv-
 " ed he surveyed and touched me without
 " the least emotion; yet, observed me with
 " an attention similar to that with which
 " European tradesmen are used to examine
 " their bales of goods. But my satisfac-
 " tion, in regard to this matter, was much
 " abated; when, on a more close examin-
 " ation, I found I had been purchased by
 " my present master, who was a Georgian
 " merchant, for a considerable sum of
 " money, in order to be sold again to some
 " of the Turkish bashaws; and I now un-
 " derstood the reason why he seemed so
 " much concerned at my grief was, lest
 " it should injure my health, and, con-
 " sequently,

frequently, by decreasing what beauty I
 was mistress of, lessen my value in the
 eyes of any purchaser. These consid-
 erations struck me with unspeakable hor-
 ror, and I fainted away, while the inter-
 preter, who spoke in French, was re-
 peating the several circumstances I have
 specified. The women attendants, as I
 was afterwards informed, were called on
 the instant to my assistance. These
 chafed my temples, sprinkled water in
 my face, and with some difficulty
 brought me to myself. — I was after-
 wards conducted, by them, to a very
 handsome bath, and from thence, in the
 evening, to a more elegant chamber than
 that which I had slept in before; though
 this was a circumstance which I could
 well have dispensed with; for no pomp
 nor empty shew of grandeur could be
 sufficient to appease the tortures of my
 troubled breast. To be thus betrayed
 to a false friend, and for the sake of vile
 gain put into the hands of this wretch,
 at whose disposal my farther fortune
 must

“ must absolutely be; to be liable again
 “ to be bartered for gold, and (my free
 “ choice, bound in the chains of servility)
 “ to be forced to the detested bed of one
 “ who would esteem me at best, as a com-
 “ modity which his treasure had pur-
 “ chased:—all this distracted me, and I
 “ fell suddenly so sick, that it was not
 “ without the utmost difficulty that I was
 “ recovered. After which they removed
 “ me, and forced me to accompany them
 “ to Georgia, where I beheld a pleasant
 “ country, which is unhappily subject to
 “ tyranny and oppression. Here I had
 “ not remained long, before a person, who
 “ was employed in buying up females for
 “ the Seraglio of the grand visir, came to
 “ my merchant’s house, who presented me
 “ to him. They agreed upon a price, and
 “ I was delivered to the stranger, who
 “ conducted me to Constantinople, shut
 “ up in a close litter. There [the chief eu-
 “ nuch received me, and it was then I un-
 “ derwent a trial the most shocking to
 “ modesty, being shut up with this half-
 “ man

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“ man for a full hour, who made me pass
“ a very indecent examination; after
“ which, he declared me a proper object
“ to be admitted into his lord's Seraglio,
“ where accordingly I was shut up, and
“ the money was ordered to be paid
“ down for my purchase. —

“ HERE I had the free enjoyment of
“ every pleasure, except my liberty and
“ the society of men, and here I remain-
“ ed for a month, before the visir bestow-
“ ed his regards upon me. At the ex-
“ piration of that time I received notice
“ to prepare myself for his bed; and this
“ circumstance, which occasioned al-
“ ways so much joy amongst the rest of
“ the ladies was an honour for which
“ they contended, to me was an occasion
“ of grief, and plunged me in the depth
“ sorrow: but it was unavailing, I was
“ conveyed by the women and eunuchs
“ to the bath, where I went through
“ the oblation and other ceremonies;
“ after which, being perfumed and
“ dressed up like a victim, I was carried
“ to

“ to the visir’s bed, my bosom heaving
 “ with sighs, and my eyes suffused in
 “ tears; nor could all his endearments
 “ soothe me. I surrendered to him in-
 “ deed, the possession of my body, be-
 “ cause that was unavoidable; but the
 “ transports of tenderness, and the ge-
 “ nuine pleasures of a sincere and mutual
 “ possession were wanting, and the affec-
 “ tation of it was still farther from my
 “ heart; yet, indifferently as I received
 “ the caresses of my lord, he preferred
 “ me before all the other women of his
 “ Seraglio, was perpetually calling me
 “ to his bed, and offered, if I would
 “ embrace the Mahometan religion, so-
 “ lemnly to espouse me; but this I ab-
 “ solutely denied, as I neither approved
 “ the religion nor the husband: yet it is
 “ certain he was not a bad man, used me
 “ with more tenderness than I could have
 “ expected from one who bought me for
 “ gold; but love is not to be purchased,
 “ and he never had any share in the af-
 “ fections of my heart. Whenever he
 “ discoursed

“ discoursed to me of his passion, I spoke
 “ to him of my liberty, and at length,
 “ won so far upon his temper, that he
 “ commanded me to be taken from the
 “ midst of the Seraglio, and placed me
 “ in one of his own state rooms, where,
 “ though I was watched too strictly to
 “ be said to enjoy an absolute freedom,
 “ yet, my situation was much more eli-
 “ gible than before. I also obtained
 “ leave to observe through the window
 “ the audience room for foreign ambas-
 “ sadors. There first I saw amongst
 “ a mingled train of people, the French
 “ gentleman who now accompanies me,
 “ and having made known to him my
 “ inclinations, to escape by a paper which
 “ I dropped to him, he disguised him-
 “ self in a Turkish habit, and found
 “ means to attend a garden, which a
 “ closet-window, belonging to my apart-
 “ ments, overlooked. From thence I
 “ descended by means of a rope-ladder,
 “ and he having procured horses, escap-
 “ ed with him for that night uninter-
 “ rupted;

“ rupted; but notwithstanding we dis-
 “ guised ourselves, and often shifted our
 “ dress, yet we were pursued, and several
 “ times narrowly escaped being taken,
 “ a disaster which at last happened to
 “ us, but it was by robbers who stripped
 “ us of every thing valuable, and
 “ flying before them, we came to a small
 “ village from whence we were taken by
 “ a roving party, and set out for Tunis,
 “ where we met with these four com-
 “ panions, whom you saw with us, when
 “ you joined us, and with whom we
 “ agreed to prosecute our voyage, as they
 “ had all made their escapes at a differ-
 “ ent time from chains and slavery.”

THUS ends the history of Elvira, who,
 indeed, has gone through many misfor-
 tunes, and may now reasonably hope
 for some repose from her toils. Yet, it
 may not be so; for however amazing it
 may appear to us, that some should
 scarcely ever taste the bitter cup of af-
 fliction,

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fiction, while others are sentenced to suck the very dregs of it; yet it is most certain that the great gods have ordained it so, and it is therefore as certain that it must be right.

LET.

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LETTER LIII.

From the Same to the Same.

WE are still upon the wide waste of waters, but we hope soon to reach Marseilles; so that I shall be tempted to take a view of France (as I have already done of Spain) before I return to my own country. My eagerness in that particular is, indeed, greatly abated, since my delivery from the hands of my lord the bashaw; though I have one with me who endeavours to lay me under a greater restraint, by attempting to bind my affections to him. It is my care that he should not succeed; yet, had I never seen Amexis, most certainly I should have fixed them on this man. His noble demeanour, his tender assiduity, his respectful love speak persuasively in his favour; but I am resolved to conquer my inclinations, for I am determined

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terminated never to wed a stranger, nor to settle in any other country but that of my fathers.

W E are still upon the wide world, but we have not yet found our way to the land of our fathers. I shall be obliged to take a view of Spain (as I have already done of Spain) before I return to my own country. My eagerness in that particular is, indeed, greatly increased, since my delivery from the hands of my lord the bishop, though I have not yet with me who endeavours to lay me under a restraint, retaining by surrounding me my affection to him. It is my cure that he should not be so; yet had I never seen him, I could not have fixed upon him as my noble benefactor, his tender attention, his respectful love, his ready in his favour; but I am resolved to conduct my inclinations, for I am determined

LETTER LIV.

From the Same to the Same.

I HAVE but just time to acquaint you that we are arrived safe at Marseilles, in the south of France. This very hour my Englishman conducted me on shore. I have been sufficiently stared at, and these impertinent people are even now surrounding the house and looking in at the windows. All this is occasioned, I suppose, by my Turkish habit, which I did not chuse to change at present, as I admire it for its convenience. — These people surely are all eyes. There is a perpetual hum, like that which arises from a swarm of bees. Yet I am talking and writing in the midst of all this. And they are telling each other in a loud whisper, “*Voilà ! La Barbare parle !*” — Very surprising indeed, that a Turk should speak !

From Marseilles.

LET-

LETTER LV.

ZAYDE to ZULIMA at Marseilles.

IT was well done my beloved Mexican to follow my counsel, which, I hope, you will have no reason to repent. Some difficulties must be expected in cases of this nature, and we are generally so much the happier for having surmounted them. The story of Elvira has entertained me in my melancholy hours. Poor lady, yet she enjoyed, as you find, a state which many envied. I have been told it was a saying of Abubeker, that if we were permitted by the angel of judgment to look into the great book of fate, and to see the particular leaf allotted for each of us, not one of us would change fortune in every respect with our neighbour. Such are the reflexions with which I comfort myself. Indeed I am now allowed more liberty than I ever had

had before. What if I should use it in the manner of the English lady. Could it be called betraying a trust, when I have been already so long detained here, as much contrary to my inclinations, as if I had been chained to the spot. It is true, I am married to my tyrant; but what is our union. It is so far from being that of the mind, that it is scarcely so of the body. Coldness and aversion on my side; enfeebled powers provoked by the arts of luxury on his, can produce nothing but disgust on the one side, and satiety on the other: yet this disgust and satiety are perpetually repeated; the wheel turns round, and having made its circle, it begins afresh. Such were not the joys I promised myself in early youth with him I loved. Oh! Elvira! after all thy misfortunes past, how happy mayest thou still be, if thou knowest how to esteem thy felicity. By the sacred Koran we are taught to believe that women have nothing to hope for in a future state; is it not then doubly cruel
to

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to deprive them of any pleasure in this? —I would fly, I would escape; but all my relations are dead. I have no fortune, no patrimony, and I know not if I should resolve upon a retreat, whither to betake myself. It is therefore, that I stay; and it is for a similar reason that I would advise thee, Zulima, to remain with thy Englishman, and if he loves thee, to reward his passion. Why canst thou not live happy with him in his own country. England, if we may believe those who have travelled thither, is a place, where people of any nation or religion may enjoy themselves, and taste the blessings of plenty in a land sacred to freedom. Why then would you return to thy native country, to weep over its ruins, and to behold every day, the conquerors exulting in the monuments of their crimes. But you own that your propensity to do so decreases; —I add, that you must encourage it to decrease, or it will be but by slow degrees. Every cross accident, every little

the circumstance of disgust; nay, many situations in themselves delightful and desirous, will be apt to present to our mind, the beloved idea which you so long have fostered there. It must be your endeavour to combat these difficulties, till, at last, they fly before you. Nor can you obtain a more glorious, or a more advantageous victory, than that which you will, by such a method, gain over your own prejudices, those eternal foes to your peace. As for me, I have been long learning this lesson; and yet, it is true, that some thoughts of this kind will sometimes intrude and disturb my peace: but I check them by the force of reason, and have so far got the mastery of them, that would any foreigner whatsoever, deliver me from this bondage, and give me to live independant, his country should be mine, and I could rejoice in the land which assured to me my freedom.

BUT you speak of Amëxis your former lover. — Where is this Amëxis? — It is doubtful whether he still lives. If he does, it is in a state of slavery, where he must have far other thoughts than those of love to entertain him: But here lies your error: you figure to yourself this man as once you knew him; young, no doubt, and lively, well shaped, well featured, florid and healthy, and burning with an ardent affection for you. Alas! how you deceive yourself! Come now, and let me present you a more likely portrait of this idol of your heart. Think you behold him wan and meagre, with hollow cheeks and languid eyes, feeling in youth all the decays of age, and wearing in his face, the miserable marks of a cruel servitude. Lost and insensible to every warmer passion; sickening at light, and at the sight of man, hiding himself in the depth of caverns from the inhabitants of these upper regions. One tells him of Zulima; he shakes his head, and, with

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with a faltering voice, cries, "Call not
"to my mind, the remembrance of former
"ills. Perhaps, but for her, I had
"not been in this doleful den of misery."
—"What," says another, "have
"you forgot your love," "Can love
"dwell here?" replies the unhappy sufferer.
"Cast but your eyes around, and
"view these dismal dwellings?—No!
"my heart has long been lost to that
"deceitful passion. It is no virtue here,
"where the cold blood forgets to warm
"the heart, to quit those passions, and
"turn our cares upon ourselves. See
"my limbs tremble and my eyeballs
"sink! Whenever you talk of love, I
"think on nothing but death."

WHAT say you, Zulima? Does not
your heart recoil at the picture, or could
you take the poor, cold, shrievell'd
wretch, and warm him in your bosom?
Have I offended?—I have not exaggerated.
Such would be the appearance, and,
most likely, such the discourse of your

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once admired lover. When you have read this, turn your eyes upon your Englishman, and if he appears not a more lovely image in your eyes, then leave him and return to Mexico; but if he does, take my advice, hasten with him to England, there remain, thank the goodness of Heaven, and be happy.

LET.

LETTER LVI.

From the Same to the Same.

O H! Zulima, what an adventure! If fortune prospers me, what an happy creature am I! — I had long observed a young slave, called Selim, who was sold to my lord for an eunuch. I had looked with compassion on the youth, and thought him deserving a better fate. The more I saw, the more I admired him. He is scarcely yet seventeen years of age, a Georgian and a Christian. It was but the other day as he was attending me, that I could not help communicating my sentiments to him. He told me how a cruel uncle had sold him, he related to me his treatment and spoke with such a graceful eloquence that I could have listened all the day to hear him. In the mean time, whenever he fixed his eyes on me, he blushed and

L 3

seemed

seemed confused; and at parting, heaved a deep sigh which pierced me to the very soul. I know not how it was, but all the succeeding night my fancy was roving on him, and whilst I slept in the arms of my tyrant, I was dreaming of the lovely eunuch. A thousand times I checked my extravagant imaginations, a thousand times I recalled my wandering fancy. "What dost thou torment thyself with," said I, "unhappy Zayde? Thou seekest a mere phantom, an insubstantial shadow. Dost thou doat on him, a boy, and even an eunuch; and is it on such that women generally fix their affections? For shame deluded wretch, forego thy preposterous love, and be thyself again!" In vain I reasoned; still the dear youth was present to my eyes, and still my fond heart beat with a desire of it knew not what. The day appeared. I formed a thousand excuses for having Selim about my person. When Selim came: he was more confused than ever, and
some

some other eunuchs soon after entering the apartment, he begged leave to retire. I permitted it with reluctance. But when I went to the bath, I chose him to conduct me thither. He was in such a tremor, that he could scarcely perform his office. In the mean while, I encouraged him, toying and playing with his fine locks, and using to him, the most endearing expressions. — Having undressed me, he gazed for a while on me like one thunderstruck. At last, he fainted at my feet. I sprinkled water in his face, and used every method to revive him, not daring however, to call any one to my assistance. Being come to himself: "Forgive," said he, "the deceit I have put upon my lord and upon you. Beautiful Zayde I am not what I seem. I am no eunuch. By gifts and artifices, I have hitherto deceived every one, nor have any of the beauties this palace contains, been sufficient to put me off my guard; because none of them have

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“ever been able to raise in my breast,
 “such strong emotions as this day have
 “been so apparent in my countenance.
 “All this, divine creature, your match-
 “less charms and your kindness have
 “effected. Oh! illustrious Zayde, par-
 “don me, that I depart from the respect
 “I owe you, when I tell you I die for
 “love!”

It is impossible to describe to you my emotions. While he pronounced this speech, I had folded my robe over me in haste, and fixed my eyes, by turns, on him, and on the marble pavement; I blushed, I sighed, nay, I even wept for joy. The youth approached and clasped me to his bosom. I could not resist the dear embrace. He prevailed, and, for a moment, abandoning every other thought, I gave myself up to pleasure. When I was about to retire to my chamber. “Beautiful Zayde,” said he, “I have yet something to dis-
 “course to you. Do you know this
 “ring?”

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“ring.” — “Oh! Heavens,” cried I, looking on it, “this was a pledge given in my early youth: do you shew it to reproach my breach of faith to my first love.” — “No!” said Selim, “he is dead; — I am no Georgian, but a Frank, and his brother. My name is not Selim but Dumaine. Dying, he gave me this, and bade me, if ever I saw its owner, to restore it to her, if not, to keep it for his sake, I have preserved it from the wreck of my fortunes; I am happy that I have found such an opportunity of restoring it.” — “Preserve it still, for my sake,” replied I; “but is it possible that you are Dumaine the younger, whom I have so often taken in my arms and kissed, when an infant? But it is, it must be so, the time and circumstances prove it. — If you will be faithful and con-
~~give~~ give the means of my escaping from this tyrant, to whom I am bound by no ties but those of compulsion, I will accompany you and share your fortune
 “ wherever

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"wherever you seek it, through the habitable world."

SOME eunuchs demanding admission, prevented even his reply; but his eyes spoke the language of his heart: he retired, and I withdrew to my chamber.

LET-

LETTER LVH.

From the Same to the Same.

FROM the time I mentioned, I have never been happy but in the company of Selim; and even that happiness is alledged by the fears of his being discovered. One of the women, who was privy to the matter, has assured him of his safety. I grew jealous of her; and scarcely could speak to her with temper. We have had frequent interviews since. At one of these he communicated a scheme for my escape, which, indeed, seems easy in the contemplation, though it may prove difficult in the execution. Be that as it may, I have resolved to hazard it. If I fear, it is for him and not for myself; for I am weary of this life, and can no longer bear to be thus joined to a carcase. I will risque every thing,

thing; and even if I should be slain, it will only be removing me from pain and trouble. If, on the one hand, I have no happiness to expect after death; on the other, I have no punishment to fear; and if I had, it would be merely for attempting my deliverance from one who holds me in bondage. Our prophet is my witness that, both, when he purchased me as a slave, and also, when, overcome by detrage, he married me, I protested I could not love him. He answered, "If I have the possession of your person, that will be sufficient." He obtained that without my consent:— See now how long he will keep it.

LET.

LETTER LVIII.

From the Same to the Same.

EVERY thing is prepared for my flight. — My heart beats with untireable emotions. — Love, hope, and joy. — Doubt, fear, and pain, prevail by turns, and divide the empire in my breast. This night, this very night shall I be free, and blessed in the possession of my love, or plunged in a deep dungeon, loaded with chains, and condemned to tortures and to death. — Resolved, I stand the trial. Ye lofty heavens, apace roll down the night! And thou oh! holy prophet be propitious to my wishes! Grant me but life and love: I leave the rest to Fate.

LET.

LETTER TLIX.

The Slave ZOA to her Mistress ABRA.

MOST illustrious of the princesses
in the palace of Heli, I, thy slave
approach thee with reverence. When this
paper kisseth thy fingers, let it be known
to thee, that Zayde, who is honoured
with our sublime master's love, and who
shares his bed, is false, Selim is not an
eunuch. He is her lover. If it please
thee to make this known to the bashaw,
thy vassal Zoa attends thy will, who
kisseth the dust of thy feet in the princely
courts of Hali.

LET-

LETTER LXI

ZAYDE to ZULIMA at Marseilles.

O H! Zulima, all is ruined. Selim is taken or slain, and I wait with terror and anxiety for my sentence. The slave Abra, wearied with my jealousy, or tortured with her own, has betrayed the youth. — A thousand fears distract my troubled bosom. — If my lover has met his fate, I shall soon follow him: if not, I am prepared to stand the utmost that my fortune can inflict upon me! — Ah! what a shriek; even now, perhaps the remorseless villain eunuchs are at the work of death. Oh! Heavens. — Again! — I faint! I expire with terror.

LET-

LETTER LXI.

From the Same to the Same.

BLESSED be Heaven and our prophet; Selim has escaped from their fury. When they had surrounded the youth and taken him, while they were waiting for the determination of Hali, whether they should kill him on the spot, or reduce him by force to the condition he had feigned; one of the slaves having left a light in some careless position, that part of the palace where they were, suddenly took fire; and the eunuchs being naturally fearful, ran to make their escape and to alarm the rest, leaving but one to guard him. By a strong effort, my love, at that moment, broke the cords which held him, and having easily forced his passage by his feeble guard, made off, through the garden gates which

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which were left open, unnoticed, among the crowd, who ran hither and thither on account of the accident. Immediately after the fire was extinguished, arrived orders from the bashaw, to make Selim really what he had pretended to be, that there might be no occasion to buy another servant in his stead. As to me, he has only confined me as yet in one of the closest apartments of his Seraglio; where I attend his farther pleasure. What that will be, I know not; nor do I care, since my dear Selim has escaped unhurt from amongst his barbarous crew. Farewel! though I have proved unsuccessful, yet I triumph in the glorious attempt I have made to regain my liberty.

L E T.

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LETTER LXII.

ITZUCAN to MAGATZIN, at Mexico.

IF Zamor were a native of this country, he would soon have been cured of his jealousy, and his Xeris would not have had occasion for her resentment. I could not conceive any thing so scandalous as the behaviour of married women here in particular, except the little decorum observed by the sex in general, which, in a nation that pretends to a most refined politeness is notoriously contemptible. Modesty is indeed a virtue, which, though talked much about by the elderly people, is quite out of fashion among their children. It is true, the men are not allowed many wives, nor the women many husbands; but what does that signify; when the one may have as many mistresses as he pleases, the other as many gallants as she has a mind

mind to? What will make this conduct appear the more extraordinary in thine eyes, Magatzin, is that there is amongst nine others contained in their great book, an express commandment against adultery; and the christians denounce the vengeance of Heaven against all those who break any of these ordinances, whereby even man very devoutly curses himself; and then they as devoutly go home and commit the crimes they have been inveighing against.

THE reason of this is, that their great high priest having delegated to a certain number of inferior priests, the power of absolving the people from their sins, they have nothing to do, but to go each to the particular guardian of his or her faith, and confessing, to be forgiven any crimes they have committed. Having done this, they begin again to sin, that they may again be forgiven. — Here thou wilt doubtless ask, if there be not some
who

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who despise these absurdities. There are, but many of them run into greater; for having entirely rejected the book of their faith, they go about establishing new systems, infinitely more contradictory than those which they would abolish. They compile treatises, build schemes, contrive methods to explain what does not exist, create phenomena in nature, which nature never saw, and then go about to account for them by rules which no body can understand. They talk of matter, spirit, attraction, repulsion, infinite space, eternal existence, vacuum, plenum, and a thousand other things of the same sort; which, upon a due examination, they themselves cannot say they are acquainted with; yet, he who expresses a doubt of their conclusions, is reckoned a fool, or at best, a downright dunce in what they call science.— Even the women, in their lower spheres play at this extraordinary game; and while their gravest men write books of philosophy, filled with trifles; these latter write

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write trifling novels, interlarded with the newest opinions of philosophy. In short, there is so much froth mixed with the manners of the French, that in every thing they say or do, it must necessarily swim on the top, and the superficial readers of their books, or observers of their manners, will generally skim this off carefully and leave the more weighty and rational parts behind.

LET.

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LETTER LXIII.

From the Same to the Same.

CONVERSING, the other day, with a man of some learning, he mentioned to me an extraordinary genius that had sprung up in Europe within this last age. This man, who was born in a place called Switzerland, made himself famous, many years since, by pronouncing an oration against those very arts and sciences, which seem to constitute the superiority of these refined nations, over such as they term *savage* and *barbarous*. It was a bold attempt; but amongst a people so fond of novelty as the French, it succeeded. They crowned the orator that declaimed against him, smiled at the merry conceits his grave discourse had occasioned, drank
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to his health, and forgot him. The neighbouring islanders, as it seems, were not so quick in receiving his maxims : if any of them gained ground there, every foot of it was disputed; but at the same time they were not so hasty in burying in oblivion those which had the fortune to be received. Many of them are preserved and attended to, many others they never have thought, and, perhaps, never will think worth the reading or hearing. [These English are a deep-revolving people, and therefore their neighbours hate them.]

THIS philosopher whom I am discoursing of did not stop here, he produced pamphlet after pamphlet, essay after essay; nay, he even descended so low, as to write tales in support of his favourite opinions. Some of these were read with applause, others thrown by with disgust. He little regarded which of these happened; he still continued writing

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writing. He produced an excellent essay on education, containing several excellent rules, which it was impossible for people to follow. Every Frenchman praised the performance; but if you asked one of them, why he did not reduce the directions therein contained, to practice? He would answer, "*Le n'est pas pour s'en user, mais pour s'en amuser;*" shrug up his shoulders, and cry out upon the follies of the age, while himself was contributing all that could be in the power of any individual to heighten them.

MEANWHILE, this extraordinary genius, who writes so well, is perpetually persecuted; and in his dealings with the world, both [his friends and enemies] conducts himself so ill; that a child would laugh at him. Being driven from place to place, he complains loudly of the cruelty of his adversaries; but take him into your protection, and he is your enemy

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enemy for ever. All religions and persuasions equally hate him; because he has, at times, perhaps, exposed the follies of them all; but it seems as if he were ignorant of his own, by the little pains he takes to amend them. Driven from all other society, he took it into his head to call one of the islanders his friend; and this man took it into his head really to be so: for some time they were most intimately connected; and the latter undertook to solicit a genteel appointment for him from the king; when (strange to tell!) this great man took offence at him, for *talking in his sleep*, and hath ever since been his irreconcilable enemy. If follies like these are not quite unworthy of the term *philosopher*, which these Europeans make a name of honour, (*signifying*, in some obscure language, lover of wisdom) then there is no certain meaning in their words. And here it deserves particularly to be remarked,

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that

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that this man pretends to be a passionate admirer of nature, while his actions are perpetually unnatural, constrained, and affected.

From Paris.

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LETTER LXIV.

ITZUCAN to AMEXIS, at London.

WHY dost thou not write to me, Amexis? I should have been with thee long ere this; but I stay here making observations which I may never again have an opportunity to do.—The levity of these French is to me a perpetual source of entertainment: but wonders in time grow common. It was once, for example, a very surprising thing for me to see one laughing and singing for anger, and another moving a minuet step to a combat in which he was to hazard his life. Neither was I acquainted with those very nice punctilios of honour, which prescribe at what particular times one citizen ought to cut the throat of another for some trifling indecorum the effect of carelessness,

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lessness, or happening by mere accident. But now nothing can be more familiar than all these things are grown; and with the last-mentioned point, I find it highly necessary to be fully acquainted; since there is scarcely an accent or gesture of the body that does not here bear several constructions, according to the humour of the company one is engaged in. I remember, soon after my arrival in Paris, being introduced by some friends to a society, at a certain tavern, I happened, inadvertently, to turn my back in a quick manner, upon a nobleman, who was just speaking something in French, which I did not understand. A Spaniard whispering me, that I had committed a great fault in so doing, and had much incensed the marquis, turning hastily about, to amend my error, I happened to tread upon the toe of a gentleman, sitting near him, who, muttering some unintelligible words, laid his hand upon his weapon. As I wore none, and as I meant not to offend him, I resolved

to

to convince him of it, by such humiliating signs as I could best make use of. To this end, I endeavoured to imitate a bow; and stepping back to give more room to the curve, while I was practising it in the best manner I could, I most unfortunately jostled a waiter behind me, who overturned a bowl of hot wine upon a gentleman, attired in white silk and silver; — this was too much to be borne: the place was in an instant all confusion; and I, you may be sure, gladly snatched that opportunity of leaving the company.

Soon after, a very slender, well-dressed man entered my apartment, and told me, he was come to offer his service to teach me the science of defence: “For,” said he, I dare say, it was only your
 “ignorance in this matter, which occasioned your being so humble to those
 “gentlemen who insulted you at such a place. Having intreated him to repeat
 “his speech in Spanish, which, as it
 M 3 “chanced,

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"chanced, he understood, Sir, said I,
 "I assure you, you are much deceived,
 "I would fight with nobody but my ene-
 "mies. The gentlemen you mention,
 "I offended by accident. They were
 "rather too hasty in their resentment;
 "but I suppose they have long since for-
 "gotten the circumstance, as I also had
 "done but for your reminding me of
 "it. But as to the science you speak
 "of, I fear you are little able to teach
 "it me." Speaking this, I measured
 him with my eye; and being but a little
 and weak man, as I observed, he was
 much displeased. He then took two
 mock-swords, and having given me one,
 in vain attempted to make me hold it
 in his manner; then taking some steps
 round me, as if he were dancing, he va-
 poured for a while, till at last, by dint
 of custom, and superior skill in this
 strange method of engaging, he gave
 me several severe pushes, laughing aloud.
 I would have laid down my mock-sword;
 but he continued to follow me, laugh-
 ing

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ing and finging, till at last he purposely gave me so severe a thrust upon the brow, as I thought had thrust my eye out. I was vexed, and with one blow, broke my instrument of diversion over his head, upon which he drew the real weapon that was by his side, and would have plunged it in my breast without any hesitation, had I not, by good fortune, encountered him with a chair, and disarmed and overturned him on the ground, where he lay, till I got him removed by some of the servants, to whom I gave a piece of money for the false weapon I had broken.

I HAVE often since laughed at this adventure, and I have found others as ridiculous daily; so that, of late, I have done nothing but laugh. If the French say true, the climate thou art in is not so chearful: and thus indeed I have generally concluded from the style of such letters as I have seen of thine. It

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will

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will be well then if we write frequently,
thou to make me serious, and I to make
thee merry.

From Paris.

LET.

LETTER LXV.

From the Same to the Same.

DO ST thou intend to settle in England, Amexis, or can any European country, have charms enough to withhold thee from returning to Mexico. Hast thou heard any thing concerning Zulima, or dost thou expect thy friend Zamor's presence in this eastern world, in search of his beloved Xeris? for I suppose thou hast heard that she has left New Spain, and is embarked for some European port. I can give thee another piece of intelligence, which, if thou hast not heard it, may prove entertaining to thee: my plain cousin is fallen in love with Xicataqua, the same Xicataqua that Guoyoman, the Tlascalan adores. I think they both, at present, meet with equal success; yet there is reason to think my cousin has some share in the heart of

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his

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his mistress; it is plain the other has none. However, if it be so, Magatzin is too little versed in amour to perceive it, and his beloved one has learned her arts from the Europeans, among whom for a long time she resided. I wish this blunt lover were in France. His manners would form a pretty contrast to those of this county, whose polite and refined discourse would put him to perpetual torture, whenever they deigned to admit him into their societies. —

THEY talk much here of an heroic monarch, who reigned before this king, and seems to have been the idol of the French nation. They say he extended his conquests far and wide in Europe. Pray, hast thou heard of him? I ask thee this; because I find it often happens, that people who are supposed to be famous in the spot where they live, and whose glory their countrymen exalt to the skies, in other lands are scarcely known or heard of. Discourfing, some
time

time since, of kings and great men, I was surpris'd to find the great Montezuma, and Guatimozin, and Quezalcoal, greater than both, to be very little known here. It is true, said I, our world was not discovered in the time of Quezalcoal, but surely no sooner was it found out by the Europeans, than the sound of his fame must have reached their remotest lands. Having mentioned therefore, some of his great deeds, as things well known, a Frenchman interrupted me, saying, with a sarcastic smile; "But, pray, who was this Quezalcoal?" — I took the hint, and remained silent, till the same person having expatiated a long while on the glories of the French prince, I have mentioned to thee, I said, very coldly, "But, pray, who was this Louis XIV?" — On which he arose, and departed in a violent passion.

LETTER LXVI.

From the Same to the Same.

IT is strange that nations which have refined so much upon language as the Europeans have done, should be guilty of abusing it so much as they do. I have ever thought, for example, that the word *hero*, in all languages, should include virtue as well as valour. But I find I am deceived; the French, in particular, seem to apply it to any one who has impudence enough to injure people, and strength or skill enough to defend the injury he has done them. And the same holds good in public as well as in private life. This gives me no good opinion of their epithet of *GREAT*, which they have bestowed upon the monarch, they so much boast of, and whom they never name but with reverence.

I ASKED

I ASKED an officer the other day, why the French king made war upon the the king of England, his neighbour? He answered, "*For the sake of his glory*"; and why, continued I, did he make a peace till he had satisfied himself for his troubles and losses? the answer was the same, and I withdrew as well satisfied as before I had asked the question.

A FEW hours afterwards, arguing with some of their priests upon the subject of their religion. "If it were foreseen, said I, that some men would be for ever unhappy, why did the Eternal One create them?" "*For his glory,*" said the ecclesiastic. — I made my compliments and retired, fully convinced, that I had pushed the argument as far as it would go; since my antagonist was sheltered in a fort from which it was impossible for me to drive him.

From Paris.

L. E. T.

LETTER LXVII.

ITZUCAN to ZAMOR, at Mexico.

TAKE comfort, my afflicted friend! It is in vain to complain thus of our destiny, since we are all born to some misfortunes which no prudence, no foresight of ours can possibly prevent or avoid; all that remains for us to do, is to bear them with patience. The just gods, Zamor, as I have often said, do nothing in vain; but it were impossible, even for them, to exempt us all from the troubles of the world, without working perpetual miracles, which it would be the height of presumption in us to expect. We should therefore learn to resign ourselves to our fate, whatever it be, however unexpected or undeserved. Much more ought we to do so, when by any imprudences of our own, we labour under such misfortunes, as, in the common

mon course of things we might otherwise have avoided.

I KNOW it is but poor comfort, to tell a man, "*That he must bear a thing because it is inevitable;*" for this argument is really no better than to say, "*He must bear it because he must bear it.*" I would therefore assign other reasons for the consolation I am administering. I would tell thee, my friend, that though the great text, *Nothing is lasting*, is a bitter potion to the happy, it is not less a comfortable cordial to the miserable: we should therefore bear ill fortune, in the hopes of better, and with the conviction of its being for the general good. It is upon the last consideration that I have founded those rational expectations, which thou knowest I always entertained of a future state of rewards and punishments, of which these christians seem to have many, but imperfect notions. I often think of it with pleasure; and when I consider the goodness of the gods and
the

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the frailty of their creatures, I am persuaded to rely wholly upon their justice and mercy.

From Paris.

LET-

LETTER LXVIII.

From the Same to the Same.

TO deal plainly with thee, Zamor,
 I must to my former observations
 add another of a very different kind,
 but which ought to have its weight with
 thee. It is no other, than that thy mis-
 fortune is of such a nature as would ra-
 ther excite the laughter than the compas-
 sion of many. I say not this, because I
 do not deem it a misfortune, certainly it
 is, and such a one as would greatly af-
 fect me; but I take notice of it only to
 shew thee how differently happiness and
 misery are defined by different people,
 and how much they often consist in our
 opinions of certain accidents in life,
 which are sometimes of themselves in-
 different. Where they are real ills, as
 ia

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in the present case, the measure and weight of the evil will still greatly depend on ourselves; and he who has the art of reducing his grief for such misfortunes to the most moderate bounds, is, in that respect, the happiest man.

THERE is yet one thing more to be considered, which is, that how sharp soever any grief, how severe soever any affliction may be, if it be not continually repeated, or our own fruitless and obstinate repinings be not always forcibly returning it to our memory; time must heal it, and it must subside in a succession of days.

PLEASURES moderately enjoyed are of excellent use to facilitate this desirable end; and hence it is, that a man may die of grief in a wood, who would rather be likely to expire with laughter in the streets of Paris.

THY

THY friend Amexis is not without his griefs and causes of complaint. Traveling has proved no despicable remedy for them; for though a man who shifts his place still bears his sorrows about him, yet it is most certain, that a perpetual succession of various objects, is likely, at length, to efface them, because the mind of man is not capable of attending perpetually to one thing, and because it cannot always command its attention to any thing. Thoughts are involuntary; and it is generally a happy thing for an afflicted man that they are so; else would he, perhaps, by perpetually fixing his fancy on what most had troubled him, purchase with pain a life of care and sorrow. — The eternal gods have otherwise disposed it; — nay, the contemplation, even of death itself, will sometimes administer consolation to the unfortunate. — Look around thee, Zamor! — Heaven has placed thee in a world,
where

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where every thing is calculated to soothe thy griefs, and to make thee happy; nay, it has commanded thee to be so. Wilt thou disobey it and be miserable? Rather let thy heart know comfort, and rejoice in the blessings of life.

From Paris.

LET

LETTER LXIX.

MAGATZIN to ITZUCAN at Paris.

THOU tellest me much of other people, and thy letters are full of observations on them, which indeed are very agreeable; yet I should be better pleased if thou would bestow some regard upon thy cousin. — Thou knowest my situation with regard to Xicataqua. Thou knowest how much she affects the manners of the Spaniards, which I hate. What method shall I take with her. Dost thou think it were best to pursue her, or shall I endeavour to forget and abandon her? That I fear I cannot do. — Give me advice, however, and be not offended that I speak plainly about what concerns me so nearly. I do not slight thy letters; I lay them by carefully; they are very delightful and instructive, and may hereafter prove a source of knowledge

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ledge to Magatzin. Farewell!—The eternal heavens preserve thee, and return thee safe to thy gods, thy country, and thy friends !

From Mexico,

LET-

LETTER LXX.

XERIS to XICATAQUA, at Yucatan.

AT length, my dear Xicataqua, we are arrived at Cadiz. Don Antonio de Sanchez, has proved a most indulgent lord to me, and without so much as suspecting my sex, has taken a particular attachment to my person: — He used often to exclaim: “Heavens! I cannot think what it is that prejudices me so much in favour of that boy; but if I should part with him, it would render me most unhappy!” I must confess, at times like these, and when I have been raillied by the officers on my effeminate appearance, I have trembled for fear of a discovery, which might have been attended with such circumstances as would have put me in the greatest terror. Think not, my friend, because I have assumed this shape, and fled from an ungrateful husband, think not that I am therefore a wanton. Hereafter

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after I may give thee some substantial reasons for the manner in which I have conducted myself. For the present I am silent. In the mean time, entertain no light opinions of thy friend; and if she dies before thou art acquainted with her motives, forbear to suspect her virtue.

OH! Xicataqua, what an accident! — At this instant, the good Antonio is dying. I must leave my letter unfinished to attend him. My fate, which has visited me with so many plagues, had but this left in store to complete my afflictions. I come, my lord, my father, brother, friend, I come; either to save thee, or to perish with thee! May the just gods prosper my endeavours, and preserve a life so valuable to me and to all mankind!

END of the FIRST VOLUME.